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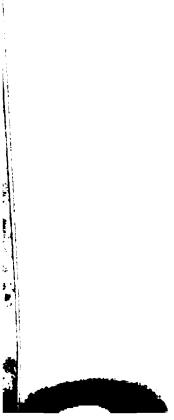

MISCELLANEOUS

DISCOURSES AND REVIEWS;

By HEMAN HUMPHREY, D. D.
President of Amherst College.

AMHERST:
J. S. AND C. ADAMS.
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PUBLISHERS' NOTICE.

In presenting this volume to the public, we do not feel that any apology is necessary. The reputation of the Author affords ample assurance, that a selection from his 'Miscellaneous Discourses and Reviews' will be well received.

The productions of Dr. Humphrey bear the impress of a sound and vigorous mind, acting under the excitement of a love of truth and goodness. His views, although often very original, are never of that startling character which induces an immediate suspicion of their correctness, however much there may be of ingenuity or brilliancy to create admiration. On the contrary, they have the 'image and superscription' of practical wisdom. They come home to 'the business and bosoms' of men, with such a strength of conception, definiteness of purpose, clearness and energy of language; with such an unostentatious simplicity, yet with such shrewdness and sagacity of illustration; with such a lofty spirit of enlightened christian benevolence, and such an affectionate earnestness of appeal;—that the Author has long been justly esteemed one of the most impressive and useful writers in the clerical profession.

He has not, however, confined the labors of his pen to the immediate sphere of his professional duties. He has taken a wide view of men and things. Hence the present

volume will be found rich in variety of subject and style. It opens with a very forcible illustration of the importance of 'union,' among those who would elevate the condition and character of our race. Next in the series is an exposition of the best method of 'doing good to the poor.' We hazard little in saying, that this subject is nowhere discussed, within the same compass, in a more complete and satisfactory manner. 'Our Pilgrim Fathers' were not forgotten by the Author, at the 200th anniversary of the landing at Plymouth. His Discourse on the 22d Dec. 1820, is a valuble condensation of historical facts, and in a style of fervid eloquence vindicates the claims of the Pilgrims to our gratitude and veneration.—In the Discourse delivered before the American Sunday School Union, it is conclusively shown, that the leading 'way to bless and save our country,' is to train up our children in the way they should go.—The 'Good Arimathean' is a beautiful delineation of the character of a good man, whose example is worthy of all imitation.—The Author's conceptions of the 'Kingdom of Christ' are elevated and sublime; they are derived from a prayerful study of the 'words which the Holy Ghost speaketh,' and from a diligent meditation upon the lessons of Providence: and we feel persuaded, that those who love and adore the 'King of kings and Lord of lords,' will rise from a perusal of the Discourse upon this exalted theme, with more ardent sentiments of love and adoration.—The portraiture of the 'Christian Pastor' is ably drawn. The Speaker was uttering the voice of successful experience in the ministry, and his counsels are peculiarly entitled to the consideration of those who are entering upon the sacred office.—In his 'Inaugural Discourse,' Dr. Humphrey has, with his accustomed

richness and pertinency, unfolded his sentiments in regard to physical, mental, and moral education. The circumstances added to its interest and value. It was delivered in the 'perilous infancy' of the College. The most sanguine hopes were in a few years realized, and in the next Discourse in the series, we have a very appropriate recognition of the 'help of the Lord.'

When the 'poor Indian' began to feel the effects of the recent encroachments upon his rights, no one sympathized more deeply in his wrongs, than did the Author of this volume. He was perhaps the first, who uttered remonstrances from the pulpit against Indian oppression; and his powerful appeal, though it was ineffectual, is worthy of enduring remembrance.—The 'Extracts from an Address on Temperance in 1812,' are interesting as illustrative of the early movements in the great reform, which has of late occupied so much attention.

In the remarks upon 'the character and theological writings of Dr. Dwight,' justice is awarded to the memory of a great and good man. The article is especially useful to those, who were not privileged to be among his pupils or acquaintances. The 'Review of Eulogies on Adams and Jefferson,' contains much matter for grave reflection. The strictures are those of a christian moralist, who speaks the truth fearlessly, but in love. The next article is entitled, 'The Literary and Religious Character and Taste of the Age.' It is written with uncommon spirit. In freshness and vigor, in vivacity and elegance of allusion and illustration—in all the qualities of fine writing,—it must be regarded as one of the Author's happiest efforts. The train of thought upon 'Poetry,' with which the volume closes, is in the same style of literary excellence.

So much we have deemed it proper to say, in this intr ductory notice. To have said more, would be too great trespass upon the unaffected delicacy of one who still liv in the midst of us, and who prefers to be known in the lence of useful influences, rather than in the strains even sincere commendation. That the restraint under which th notice is written, may not soon be removed, is, we dou not, the earnest prayer of many others, as well as of

THE PUBLISHERS.

AMHERST, JUNE, 1834.

CONTENTS.

	Page.
Union is Strength	9
On Doing Good to the Poor	33
Our Pilgrim Fathers	79
The Way to Bless and Save our Country	113
The Good Arimathean	137
The Kingdom of Christ	167
The Christian Pastor	197
Inaugural Discourse	223
The Lord our Help	257
Indian Rights and Our Duties	285
Extracts from an Address on Temperance in 1812	309
Character and Theological Writings of Dr. Dwight	331
Review of Eulogies on Adams and Jefferson	361
The Literary and Religious Character and Taste of the Age	393
Poetry	409

UNION IS STRENGTH.*

And the Lord said, Behold, the people is one, and they have all one language, and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.—*Genesis*, xi, 6.

The undertaking to which these words refer, was nothing less, than to build a city and a tower up to heaven. This great work was to be accomplished, by the united skill and labor of all the men belonging to one very numerous branch of Noah's family; who embarked in the singular and daring enterprise, with the avowed object of making themselves a name, and guarding against dispersion, by cementing, more firmly than ever, the bonds of their union.

Accordingly, having selected the spacious plain of Shinar, as well suited to their purpose, they began, with alacrity, to execute their vast design, by preparing materials, and laying the broad foundations.—How long they were permitted to prosecute the work, or how high they carried their city and tower, the sacred historian has not told us. Nor can any certain information be collected, from ancient heathen writers, though some of them profess to have seen the tower many centuries afterwards, and speak with astonishment, of its prodigious height.

*Preached at New Haven, before the Moral Society of Connecticut, 1815.

But, whatever progress the aspiring builders of Babel had actually made, when their language was confounded, the Holy Spirit has borne unequivocal testimony to their cordial union, determined perseverance, and entire ability to compass their main design. 'And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.'

Not that any possible combination of human efforts, could ever literally raise a tower up to heaven; but that the builders in this case were so numerous, so perfectly united, so industrious, and so persevering, that there was nothing within the wide range of possibility, which they might not ultimately accomplish. If the event proved, that they had 'imagined a vain thing,' it was only, because they could not thwart the purpose and resist the power of Jehovah. They evidently had no thoughts of abandoning the enterprise, till they were confounded and scattered by a miracle.

This instance may stand in the place of a whole volume of facts and arguments, to exhibit, in a strong light, the mighty efficiency of united and persevering efforts, for the attainment of whatever great object, they may be employed. It was because the builders of Babel were *one*, that is, were united under one head, or in one strong confederacy, all aiming at the same object, and moving, as if actuated by one soul, that nothing short of a miraculous interposition, could frustrate their undertaking. Had they differed among themselves; had some pulled down as fast as others built up; had each one been afraid of doing more than his neighbor; had the many stood by, with their arms folded, and thrown all the burden upon a few; had some of the most influential

among them gone around at the same time, for the express purpose of discouraging the workmen; or, had there been a general disposition to leave the work, half finished; there would have been no occasion for a miracle to defeat the enterprise. It would have failed, of course.

Now, my brethren, 'all Scripture is given by inspiration of God, and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness.' The passage to which I have invited your attention, is full of *instruction* and *reproof*, and well suited, if I mistake not, to lead our meditations on the present occasion. If in this enlightened age and country it is mortifying to be sent to school, to the builders of Babel, we may, nevertheless, learn from them a very useful lesson. They were 'children of this world,' who, as our divine Lord himself has told us, 'are wiser in their generation, than the children of light.' Any new attempt to build a city and tower up to heaven, would certainly be both foolish and impious. But whenever we have any great and good object in view, we can scarcely do better, than to emulate the *union*, *activity*, and *perseverance* of those ancient builders. In pursuing the subject, I intend to keep my eye steadily fixed upon these *three* things. My discourse will consist of two parts. The first will contain a general and practical view of the surprising efficacy of combined and persevering action. The second will be employed, in pointing out the necessity, and admirable use, of united action and persevering efforts, for the promotion of good morals.

I. Let us take a general and practical view of the surprising efficacy of combined and persevering action. It would be foreign from my purpose, to detain you a moment with mere abstract speculations. I shall not amuse you with conjectures, about what *might* be done; but re-

mind you, for your encouragement, of what *has* been done.

Look, then, in the first place, at a few obscure and despised fishermen of Galilee, aiming at nothing less than the establishment of a new religion, throughout, and even beyond the bounds of, the vast Roman Empire. Their Master had just been crucified, as the vilest of malefactors. Against them, the sword of persecution was drawn. They were threatened, scourged, thrown into dungeons, and peremptorily commanded not to speak in the name of Jesus. Who would have thought, that in these circumstances, they could have done anything towards reforming the world!—Surely, had they 'consulted with flesh and blood,' they would have shrunk from a task so laborious, so perilous, and so apparently hopeless. But nothing can shake their steady purpose. Determined at all hazards, to 'obey God, rather than man,' they buckle on their armor, grasp the 'weapons of their warfare,' and boldly attack at once, the strong entrenchments of Pharisaical self-righteousness, and Sadducean infidelity, together with the deep rooted superstitions and proud philosophy of Paganism. Everywhere they are furiously opposed, by the united powers of earth and hell. Death, in its most frightful forms, stares them in the face at every step. But they persevere. They gain ground every day. The far-famed oracles of heathenism are struck dumb. The Gospel triumphs. Churches are planted at Ephesus, at Corinth, and even at Rome. In a few years, all parts of the known world are visited by the Apostles, and gladdened with the 'salvation of God.'

Far be it from me, to ascribe this astonishing success to human wisdom, or might. To God be all the glory.

Everything, however, was effected by human instrumentality. It was by the united, zealous, and persevering labors of a few men, acting under the authority of Christ, and guided by his spirit;—it was by their 'patient continuance in well doing,' that they succeeded, against all human probability, in bringing thousands, of many nations and languages, to the knowledge and acknowledgement of the truth.

Take the history of the reformation from popery, as another example. Long and dark was the night, which preceded the dawn of that glorious day. Deep was the gloom that hung over the earth. Strong and terrible were the beast and the false prophet. Red with the blood of martyrs was the mother of harlots. The hands of the few, who had 'not received the mark in their foreheads,' were 'feeble,' and their hearts 'were faint.' Most of them would have deemed it madness, to lift a finger against that spiritual tyranny, which had been rapidly gaining strength, and every year clothing itself with new terrors, for so many centuries. But when hope was about taking her final leave of the world, when 'darkness covered the earth, and gross darkness the people,' light began unexpectedly to dawn, in Germany, in Switzerland, in France, and in England. A few undaunted spirits, rising almost at the same time, though at first unknown to each other, boldly denounced the abominations of Popery. The wrath of Antichrist was roused, and soon wrought up to the highest pitch of diabolical phrensy. Day and night, the reformers were beset by a thousand dangers. The legions of 'death and hell,' encompassed them. Their minds, however, were made up. 'They counted not their lives dear unto themselves.' United firmly in spirit, and as

far as possible in action, they moved fearlessly on. No danger appalled, no opposition discouraged them. Whenever they gained an advantage, they rigorously followed it up. When repulsed at one point, they either returned with fresh vigor to the charge, or made an attack somewhere else. Thus they went on 'enduring hardness as good soldiers of Jesus Christ, and he ultimately crowned their combined, active, and persevering efforts, with more complete success, than we have any reason to think, they even dared to hope for.

We may also trace the happy effects of union and perseverance, in the history of the first settlement of New England. The pious pilgrims, who lighted up this western hemisphere with the bright beams of science, and the brighter glories of the Gospel, were a band of brethren. They were of one heart and one mind. Their principles, views, and interests were the same. It was by their patient and combined industry, that the huge forests were prostrated, and the "wilderness turned into a fruitful field.' It was by their united, pious, and persevering labors, the foundations of those religious and civil institutions were laid, which are still the glory and the strength of New England.

But to mention another striking and familiar instance; —it was by union, fortitude, and persevering energy, that after many disasters and discouragements, the independence of the United States was achieved. Disunion would have been fatal to our country's cause. Inactivity would have ensured her subjugation. Our political Father and his brethren in arms, were *one*. Their efforts were warmly seconded by the great body of the people. Fearless and steady to their great purpose, they marched shoulder to shoulder, and therefore it was, that 'nothing

would be restrained from them, which they had imagined to do.'

The history of Voltaire and his associates and atheistical disciples, furnishes another example, though of a very different kind, of the almost incredible effects of combined and persevering exertions. Correctly appreciating the importance of system and concert, they entered into a solemn league, the object of which was, to change the established order of things, over the whole face of Europe. Never, probably, did men pursue any bad design, with greater ardor, or more consummate worldly wisdom. As their plan was to demolish the whole existing fabric of society, they struck secretly, but with terrible force, at the deep foundations. It was by gaining the ascendency in the cabinets of kings; by sowing the seeds of jealousy and discord among the people; by converting the press into an engine of anarchy and corruption; by procuring the advancement of their own creatures to the highest, as well as the lowest offices in the state, and even filling the church with them; by obtaining the management of common schools, and by poisoning the colleges and universities; that they severed the strongest bonds of political union, and hastened that tremendous explosion, which shivered to atoms the throne of a great nation, together with all its temples and palaces, and shook the civilized world to its centre. Had the object of the conspirators, in this case, been as good, as it certainly was wicked; had they employed the influence which they gained over rulers and people, over schools and colleges, over printers and booksellers, to promote the highest and best interests of mankind, there is no calculating the advantages, which might have resulted from their active and persevering exertions.

Again; the history of Europe, for the last twenty years, written as it is, in tears and blood, exhibits more than one striking example, on a great scale, of what wonders may be effected, by combined and resolute human efforts. Within this period, we have seen a strange and portentous comet, flaming through the heavens, and not merely shedding 'disastrous twilight on half the nations,' but blasting their happiness, withering their strength, drying up all the sources of their prosperity, scorching their green fields, and spreading pestilence through their cities.

We have seen France united under the guidance of this 'wandering star,' pushing, like the ram in prophetic vision, 'westward, and northward, and eastward, and southward.' We have seen coalition after coalition, formed to oppose this terrible nation, melt away, like the last snow of spring. We have seen whole kingdoms overrun, and subjugated in a month. For a long time, no successful resistance could be made to Napoleon and his armies, because they were *one*; and those who attempted to resist, were weakened and scattered, by discordant and conflicting interests.

At length, however, the empire of the Czars was invaded. The spirit of the north was roused. The proud and ruthless spoiler of so many nations, found to his surprise and cost, that the *Russians* also were *one*. Eagerly hastening to the point of danger, they opposed a wall of hearts, to his hitherto invincible legions. They soon brought his towering eagles to the ground, and cut off the right arm of his power. They compelled him to fly. They pursued. They persevered. Austria, Prussia, Sweden, joined them. The coalition was strong. The contracting powers were sincere. They became *one*, and there-

fore it was, 'that nothing could be restrained from them, which they had imagined to do.' They passed the Elbe —overleaped the iron frontier of the Rhine—entered Paris in triumph, and compelled the Usurper to abdicate the throne of the Bourbons.

Thus have we seen that baleful star, which so lately terrified the world, partly quenched in the snows of the north, and partly wasted by the fierceness of its own fires; and, as we anxiously watched its faint and expiring corruscations, it seemed to fall, glimmering and harmless, into the midst of the sea. We have also, (to adopt the symbolical language of the Apocalypse,) nearly at the same time, witnessed the sudden fall of a whole new created constellation from heaven, to make room for the return of older luminaries, which by a rude and resistless impulse, had been driven from their orbits.

The hand of God is certainly conspicuous, in these amazing changes. But he has wrought no miracle. Human instrumentality has effected everything. What, then, let me ask, is there, which may not be accomplished, by such combined, well directed, and persevering exertions, as men are capable of making!

Again; I cannot forbear just to mention the union, activity, and 'patient continuance' of the Moravians, in the work of evangelizing the heathen, as worthy of the highest admiration, and as strikingly illustrative of my general proposition. Those pious men have made it a principle, from the commencement of their 'labors of love,' to visit, rather than any other, the most dreary and desolate regions of the earth.

No nation or tribe has been found so stupid, or so barbarous, as to discourage their benevolent attempts. No climate so cold, where a human being can exist, as to abate

their holy ardor. No place so sultry, or sickly, as to deter them from visiting it. Nor have they labored and suffered in vain. In the north, they have effected settlements on the utmost verge of the habitable globe. In the south, on the burning plains and islands of the torrid zone. Numerous 'trees of righteousness' have sprung up and brought forth fruit, even amid the ice of Greenland. Many thousand of the heathen have been civilized, and hopefully brought to a saving acquaintance with the divine Redeemer.

And how has all this been accomplished? By the blessing of God upon union, piety, and perseverance. The Moravians are *one:* they are 'United Brethren,' and therefore it is, that hardly anything has been 'restrained from them, which they had imagined to do.'

Permit me, in passing, just to call your attention for one moment, to the British and Foreign Bible Society. See it, rising at first from a small and feeble stem, but rapidly gaining strength, in spite of all the efforts which have been made to check its growth; extending its fruitful branches, to every distant extremity of the empire, nay, to the very ends of the earth, and towering, already, to the skies. Read the annual Reports of that illustrious and heaven-born institution. Behold how much has been done in a few years, and consider how it has been accomplished. Not by the independent exertions of benevolent individuals. Such exertions, however vigorous, would have effected little. Not by subscribing the constitution. Not by mere good wishes, warmly and eloquently expressed, at the annual meeting of the society. No; but by united and persevering *action.* By liberal contributions poured into one common treasury; by the appointment of active and trusty agents; by prompt and liberal

appropriations: by encouraging the formation of auxiliary societies at home, and assisting similar institutions abroad. Already has the British and Foreign Bible Society, become the wonder and glory of the nineteenth century; and it may be confidently predicted, that should it proceed, as it has begun, 'nothing will be restrained from it, which it has imagined to do.'

I shall only add, that the comeliness and strength of the Church militant, greatly consist in its unity. 'Jerusalem is builded as a city that is *compact* together.' 'As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.' It is in virtue of this spiritual union, that the Church in its purest and most prosperous state, on this side of heaven, will 'look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.'

Having taken this general view of the mighty effects of combined and persevering action, it is time, now, to give an appropriate turn to the subject, by pointing out,

II. The necessity and admirable use of united, active, and persevering efforts, for the promotion of good morals. It is no more to be expected, that those who are 'accustomed to do evil,' will, of their own accord, 'learn to do well,' than, that the 'Ethiopian will change his skin or the leopard his spots.' Every course of sin is a downward course. To 'wax worse and worse, deceiving and being deceived,' is natural. To leave the 'broad way,' is extremely difficult. Thousands of sober persons, have imperceptibly to themselves, first become tipplers and then drunkards; but not one drunkard in a thousand, has ever had the resolution to forsake his cups and become a sober man. So if a person swears

profanely to day, we are not to expect, that being left to himself, he will reform; but that he will swear more profanely to-morrow. One sabbath-breaker, or gambler, or seducer, may corrupt and ruin many, but most certainly will reform none. A single 'follower of strong drink,' may lead an hundred neighbors, and companions, down to perdition with him, but will never persuade an individual to return, and 'take hold on the paths of life.'

A general reformation, then, if there is ever to be one, must be brought about, by the blessing of God, upon the exertions of the virtuous and pious. Nor must they expect to do much, in the present state of things, without concert. They must unite. They must deliberate. They must encourage, counsel, and support each other. They must meet opposition and bear reproaches, with firmness. They must organize themselves in such a manner, as to be able, in any emergency, to bring a part, or the whole, of their combined strength to bear upon a single point. Every inch of ground that is gained, must be held. Every strong hold of vice that is taken, must be dismantled. Reformers must not fold their arms today, because they were active yesterday, but must continue to act, as long as anything remains to be done.

It is infinitely better to prevent crimes, than to wait till the deed is done and then punish the transgressor. Surely, nothing can be plainer, for example, than that he, who is the happy instrument of saving twenty persons from contracting vicious habits, does more good, than if he could reclaim twenty or even forty, who are already nearly burnt up with strong drink, or worn out by other brutal indulgences; and so would be worth almost nothing to the community, if they *could* be reformed. And yet, it has been made a strong objection, against doing

anything, that the vicious *cannot* be reformed—that do what you can, the sot will be a sot, till he dies.

Now, it is obvious, that if this objection has any force, it lies in the supposition, that he never *will* die, that the wheels of time will stop where they are—that death will cease to destroy—that all the immoral who are now on the stage, will forever remain, and that better men will never find room to come forward. For, if the wicked should continue to die, (and prematurely too, as they generally have done,) they will soon be out of the way, whether reformed or not; and so far as those who come after, can be dissuaded, or restrained from sinful courses, a reformation will gradually be effected.

With these things in view, the inquiry naturally arises, what are the main points, to which the combined and persevering labors of reformers, should be directed? The main points, then, if I mistake not, are, *the education of children—the support of moral and religious institutions —the framing of good penal laws—and the prompt execution of these laws.*

1. *The education of children.* Here a field opens, much too wide, to be even hastily explored, on the present occasion. The utmost that the time will allow, is a rapid glance at its extent, and a few passing remarks upon its general outline.

The anxious hopes and fears of wise and good men, are ever turned towards the rising generation. They see, in the families and schools around them, many who are to be parents and guardians of the next generation—some, who will be instructors in colleges and other seminaries, —some, who will one day, be legislators, judges and executive officers. When they extend their view, they consider, that within a few years, all who are now active,

both in church and state, will be gone: and that all the concerns of civil government, all the interests of religion and morality, so far as human agency is concerned, all the business of education, and all the other valuable interests of society, will pass into the hands of those, who are now just entering upon the threshold of life.

What an interesting consideration! How momentous the inquiry—What can be done to prepare them for the stations which they will occupy:—to preserve them from the contagion of immorality:—to form them to good habits:—to inspire them with the love of truth, justice, and benevolence?

The answer of Scripture is, 'Train up a child in the way he should go, and when he is old, he will not depart from it.' The answer of reason, founded on experience is, If you would have good fruit, you must plant good seed. If you would erect a stable edifice, you must lay a deep and firm foundation. If you would build up the best interests of society, you must begin, where the atheists of France and Germany began to pull them down. If you wish your children to be wise and good, you must diligently teach them to walk in 'wisdom's ways.'

It is certain, that much may be done by individuals, without any direct co-operation, or particular concert. But in order to manage this great concern, in the surest and best way, every state ought, in effect, to be a great moral, or rather, religious society; while each of the subordinate divisions, such as towns, parishes, and school districts, should be an auxiliary society, of the same character. All ranks and classes of the community, should cordially co-operate, in a work so imperiously demanded by every consideration of duty and affection; so necessary for their own happiness, and so essentil, to the tem-

oral and eternal well-being, of their children and their children's children.

Legislative bodies, as the public guardians of the young should always keep an eye upon those, who have the more immediate care of their education; and should cheerfully lend all the aid in their power, by making wise and efficient laws for the regulation and encouragement of schools. Our grateful acknowledgements are due, to the Giver of all good, in the first place, and then to those, as instruments, who from the council-board, and the hall of legislation, have from time to time, extended a fostering hand to the rising hopes of our state.

Ministers of the gospel should direct their particular attention to the young of their respective congregations—sparing no pains to win their love and confidence—catechising them 'publicly and from house to house'—kindly reproving their faults—warning them against the seductions of evil companions—tenderly inviting them to the Savior, and leading them on, by a holy example, to another and a better world.

But the most weighty and important duties, in the business of education, devolve upon parents. Families are emphatically, the nurseries of the church and the state. It is in the family, that reason first dawns. It is there, that the conscience is most tremblingly alive. It is there, that the propensities of an 'evil heart,' first show themselves, and may be most successfully counteracted. It is there, that 'good seed' may be sown, with the best prospects, of its taking root downward, and bearing fruit upward. It is to their parents, that children naturally look for protection, instruction, and advice: and on whose opinions, they for many years implicitly rely. Parents therefore, should feel all the weight of their responsibility

and conscientiously avail themselves of all the facilities of the golden opportunity. They should watch the earliest germination of intelligence, so as to 'teach the first young idea, how to shoot.' They should give 'line upon line, and precept upon precept'—should 'nip the bud' of every vicious propensity, and cherish every virtuous habit.

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Now let the co-operation which I have thus hastily sketched take place—let the *people be one*—let the combined wisdom and exertions of all be directed to the point before us, and how soon would a thorough reformation be effected. The waters below will quickly pass away. Let the fountain be cleansed and the streams will be sweet. In like manner, all the immoral, now living, will soon quit the stage. Only let those who are to take their places be trained up in the fear of the Lord, and in a few years the moral face of the country would assume quite a new aspect. The fiery ravages of intemperance would cease. All the dram-shops would disappear; or if here and there one was left, it would be regarded with that kind of terror which the timid feel, when passing in the night the mouldering ruins of a house, that is reported to be haunted. The worse than volcanic fires of ten thousand distilleries, would be quenched forever. The hoary gambler, who might survive his companions, would wonder to find himself left alone, and to see every body pointing at him, with mingled emotions of pity and horror, as a monster in human shape. Sabbath-breakers and profane swearers, would be too few to keep one another in countenance. The ancient vigor of the laws would be more than restored, and those who had been

instrumental in producing this happy change, would descend into the grave, cheered by the returning light of that bright sun, which gilded the best days of New England.

2. *The support of moral and religious institutions* is the next grand object, in which rulers, ministers, churches, and people of every name and denomination, should cordially and perseveringly unite. Vital piety is the spring of christian morality. 'Make the tree good, and the fruit will be good.' When men 'love God,' they will 'keep his commandments.' 'A good man, out of the good treasure of the heart, bringeth forth good things.' But how can genuine piety be most effectually promoted? It is not more true, that God works every where than that he works by means and instruments. If our moral and religious institutions are not the essence of religion, they are indispensable to its preservation. If they are not the citadel, they are the strong and necessary outworks. If they are not the 'tables of the Law,' they are the 'ark' that contains them.

It is worse than mere trifling to say, that God can and will take care of his own cause, whether we do anything to promote it or not. He has been pleased to appoint means, and to assign us our work. He has instituted the Sabbath. He has instituted public worship. He has required us to do good and communicate. He has made it our duty to assist in sending the word of life to the heathen, and to do what we can to promote the best interests of the community in which we live. Let all, then, cordially unite in the support of our institutions. Let the appointed worship of God on the Sabbath be every where zealously maintained. Let meeting for prayer and religious improvement be encouraged. Let those Missionary, Bible, and Moral Societies which now

exist, be zealously supported, and let others be formed in every part of the land. Let the Scriptures be put into every destitute family. Above all, let fervent supplications be offered unceasingly to God for the out pouring of his Spirit, without whose divine influences, religion can never flourish in a community, or in the heart of one fallen creature.

3. Much may be done to discourage immorality and promote the best interests of a people by *framing good laws*. This is the province of the legislative branch of the government; and when legislators are actuated by a proper spirit, their first and main object, in making laws is not to inflict punishment, but to deter men from transgression. The penal statutes of a community are so many strong walls and bulwarks, built up around the lives, liberties, and estates of men, and they best answer their end when the fewest have the hardihood to break through them. It is only following up the benevolent intention of the laws, when those who are appointed to administer them, are vigilant and persevering in the discharge of their official duties; and it is promoting the same design, when associations are formed, to countenance and assist executive officers. * * * *

In a government like ours, where all power emanates from the people, they may do much towards giving a proper tone and complexion to the laws, by uniting in the choice of good men to office. It is their duty to keep a watchful eye over those, whom they from time to time, elevate by their suffrages, and to withdraw their confidence, whenever they find that it has been misplaced.

4. The execution of the laws is another great object, in which rulers and people should firmly and perseveringly co-operate. This should be the last resort. It is not,

till every milder method has been faithfully but ineffectually tried, that penalties should be inflicted; but inflicted they must be, upon those who obstinately persist in any course of disobedience. In no other way can the dignity and efficiency of the laws be maintained. To suffer them to be trampled upon with impunity, is to render them worse than useless. It is to stand by and see the foundations of society undermined, and its strongest bonds severed. Laws then, I repeat, *must* be executed. Upon this painful extremity, depends all that we hold dear. But how shall they be executed? Transgressors are numerous. They are scattered all over the community. They need, every where, to be narrowly watched. But a single magistrate, however vigilant and active, cannot be every where. Nor can two, nor can twenty. The sphere of any one man's observation is necessarily limited. Hence the necessity of multiplying executive and informing officers. Hence the necessity of their combined and simultaneous exertions; and hence the importance of appointing men to office, who will be both active and persevering.

The lamentation is sounding day and night in our ears, that the laws against intemperance, sabbath-breaking, profane swearing, and the like, *cannot* be executed. And what is the mighty difficulty? Simply the want of a little exertion. The mischief is, that while hundreds and thousands are forward enough to unite in the lamentation; to wish that the wicked would reform, and to point out what ought to be done, very few can be persuaded to *act*; and these few effect almost nothing, for want of concert. * * * * *

To execute the laws in this state is, I had almost said, one of the easiest things in the world. Let it once be

known that all our informing officers and magistrates are determined to do their duty, and who would think of violating the sabbath, by travelling on our public roads, or laboring in the field? Who would dare to keep a dram-shop, or be a tavern-haunter? Who under the pains and penalties of our laws, would persist in gambling, or profane swearing? Only let the faint hearted leave their hiding places and be found at their posts; let the constituted authorities once *unite;* let them *act;* let them *persevere;* and soon, we should hear no more about the difficulty of executing the laws. Punishment would tread so uniformly and so closely upon the heels of transgression, that in a month, the main body of sabbath-breakers, tipplers, &c. would dissappear, and it would only be necessary to keep a watchful eye upon a few stragglers.

Brief and rapid as the preceding sketch is, I flatter myself that none who have attended to it, will question the mighty efficacy of such combined and persevering exertions, as have been recommended, for the education of children—the support of our moral and religious institutions—the framing of good penal laws—and the prompt execution of such laws.

But the grand difficulty, as I before observed, is, to persuade even good people to *unite*, to *act*, and to *persevere*. Some try hard to persuade themselves, that there is no danger, from the enemies of our institutions; while others, see a 'lion in the way,' and are confident that if they venture to stir, they shall be 'slain in the streets.' One 'goes to his farm,' another to his profession, and 'another to his merchandise.' Some are very anxious, that every body else should put their hands to the work, while they 'touch not the burden with one of

their fingers.' And when the reason of their 'standing all the day idle,' is demanded; 'O we are not the persons to appear in this thing. We are unpopular. Any thing we could do, would rather injure, than promote the good cause.' In the mean time, immorality gains ground, and reformation becomes more difficult.

It was this state of things which first suggested the necessity of forming moral societies. It was believed, that the friends of our invaluable institutions might in this way be induced to unite in their defence: and that the best effects would result from such an union of virtue, talents, and influence. The attempt has been made. A general society for Connecticut, has been established, and has commenced its operations, under favorable auspices. Many branch societies have also been formed, and for all the good that has actually been done, we are bound to 'thank God and take courage.' The advantages of union, and the importance of persevering action, are every day more and more correctly appreciated. Many who were timid at first, are now courageous and active. Many who were 'faithless,' are now 'believing.'

Much, however, still remains to be done. Though the wheels of the moral society have been put in motion, they will not go up of themselves. They are to be rolled up hill; and to make the work easy, the combined strength of numbers must be steadily applied. As yet, some strong men stand aloof, who, we are persuaded, wish success to the society, and will ultimately become efficient members.

In the mean time, it cannot be concealed, that sloth, that moral enemy to every good work, has crept into the society, and is quietly reposing in its bosom. Some persons very readily put their name to the constitution, and

that is the last we hear of them. They never will attend the meetings, never lend the aid of their little finger to forward the design. Others make their appearance once or twice, and then go to sleep with their companions. Others again, we might address in the words of the Apostle to the Galatians: 'Ye did run well: who did hinder you!' And many of the rest, finding only the co-operation of names, where they expected living and active men, are greatly disheartened.

Now, it is obvious, that the strength and usefulness of the society must depend not on its nominal, but its efficient members. A respectable name, handsomely written, on clean, white paper, looks well. But surely, we have lived too long, and seen the experiment too often tried, to expect much, from mere ink and paper. There is no such mighty terror in a few smooth letters, that the Geshems and Sanballats of the age, will 'quake and flee' before them. No. Men must honor their names, by acting up to the spirit of the instrument which they subscribe. If they do not, the act of subscribing is something worse than useless. What the Prince of Grecian orators said of the art of speaking, is almost literally applicable to the real efficiency of any Society. The first thing is *action*. The second is *action*. And the third is *action*.

It only remains that I suggest, very briefly, a few motives and encouragements, for an active, a general, and persevering co-operation, to discountenance vice and promote good morals. After all that has been said and written on this subject; and after what your own 'eyes must have seen,' and 'your ears heard,' very little need be added to convince any candid mind, that a reformation is imperiously called for.

Who that mingles at all with society, who that ever attends town meetings, or steps into a tavern where numbers are collected, or walks out in the evening,—is so happy, as not frequently to hear the great and terrible name of God profaned! In what highly favored corner of the state, or nation, are there no distilleries, or dramshops; no gamblers, or sabbath-breakers; no deep traces of the wide and wasting ravages of intemperance; such as trembling limbs, bloated faces, ruined families, early graves and broken hearts? But I leave the picture. Your own observation will enable you to finish and fill up the outline.

Do you want motives, then, to enter with all your hearts into the work of reformation? They may be drawn—they urge themselves upon you, from heaven and earth.

They address you from *heaven*. Speaking to the ear of your consciences, they conjure you to do 'whatsoever your hand findeth to do with your might,' by all your regard for the authority of God; by the awful retributions of eternity, to which you are hastening; by the worth of all the souls, which you might possibly be instrumental in saving; and by all that is desirable in 'an exceeding and eternal weight of glory.'

From this world, motives almost innumerable, urge you to instant, combined, and persevering action. Among these are all the momentous interests of your country; the well being of society; the harmony of neighborhoods; the peace of families; the blessings of good government; the security of life, liberty, and property; your own comfort in the evening of your days; the happiness of your children, and all the good that may flow to distant generations, from the influence of your exer-

tions and example. If you are Christians, these and sin
ilar motives, cannot fail of producing a powerful effect c
your minds. If you are true patriots, if you love yo
country, you will seek to advance its prosperity, b
striving to promote 'righteousness, which exalteth a n
tion,' and to prevent 'sin, which is a reproach to an
people.' If you love your children, you will encoura
every design, which has an obvious tendency to preser
them from the destructive contagion of immorality; t
make them wise and useful here, and happy forever.

ON DOING GOOD TO THE POOR.*

For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.—*Mark xiv*, 7.

THE disciples of our blessed Lord drew upon themselves this rebuke, by charging Mary with having wasted a very precious and costly box of ointment, which she had just poured upon his head. They regarded it as wantonly thrown away, since it might have been sold for a large sum, and distributed to great advantage among the poor. How many of the disciples united in this complaint against the pious and afflicted Mary, we are not informed: but no one appears to have been so much disturbed as Judas. None of the company, he would fain have it believed, felt so much for the sufferings of the destitute as himself. *Why was not this ointment sold for three hundred pence and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.* The motives of the rest were good, though their indignation was entirely out of place; but Judas was influenced by the basest of passions.

Far was it from the mind of Christ to discourage liberality to the poor. They were the objects of his tender

* Preached at Pittsfield, Mass. on the day of the Annual Fast, April 4, 1818.

compassion. In his human nature, and as a poor man himself, he sympathised with them in their privations. He strongly enjoined upon his followers the giving of alms, as an essential evidence of love to himself; and this christian duty is clearly implied, in the very reproof which we are now considering. *The poor ye have with you always, and whensoever ye will ye may do them good: but me ye have not always.* As if he had said, 'Let the poor, by all means, share in your bounty. They are always with you, and may be relieved at any time; but I am about to be taken away from you. I must die for your sins upon the cross, and the time draweth near. Whatever is done for me, must be done speedily. This act of Mary is, therefore, a well timed testimony of her love and gratitude.' *She hath wrought a good work upon me. She is come aforehand to anoint my body to the burying.*

This view of the text may serve to correct the mistakes of some, and to expose the covetousness of others, in regard to religious charities. It fully justifies those earnest and pressing calls, which are multiplying upon us, for aid in evangelising the world. The missionary cause is the cause of Christ, and he now regards every pious sacrifice, for the advancement of his kingdom, as a testimony of love to himself. As it was, however, when Mary anointed his head and washed his feet, so it is even in this enlightened age of christian benevolence. Some who stand by, are filled with indignation. They severely blame those, who cast their gifts into the treasury of the Lord. They regard all that is done for Christ, as no better than thrown away; and too many, there is reason to fear, like Judas, express the deepest concern for the poor, merely to hide their covetousness.

The truth is, they care as little in their hearts for the poor, as for Christ; but they must invent some plausible excuse for withholding their offerings from the Lord; and not content with shutting their own hands, must complain of the prodigality of those pious women, who, like Mary, come forward, to testify their love for the Savior. But, methinks, I hear a voice from the excellent glory, *Let them alone, they have wrought a good work upon me.*

It is not my intention, however, to plead the cause of missions, on this occasion. I have another important object in view. Our text brings directly before us an interesting class of the community, whose wants and sufferings have, I am happy to find, recently excited strong public, as well as private commiseration. Nor, I hope, will the discussion, on which I am about to enter, be thought inappropriate to the present season of humiliation, fasting, and prayer. 'Is not this the fast, saith the Lord, that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye brake every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor, that are cast out, to thy house? When thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh?' If such are the duties which we owe to the oppressed and the indigent, when we fast and afflict our souls before God, no subject can be more appropriate this day, than the one which I have chosen. *Ye have the poor with you always, and whensoever ye will, ye may do them good.*

In looking round upon these pitiable objects—visiting their cheerless abodes, listening to their complaints, and thinking of their privations,—many anxious inquiries

crowd upon the benevolent mind. What can be done for their immediate relief? How were they reduced to this state of suffering and dependence? Is their poverty unavoidable and incurable? Might not some of them, at least, be put in a way to maintain themselves? What public provision ought to be made for their support? What should be the measure of my private benefactions? How much, how often, and to whom am I bound to give? Is there not some danger of increasing the evils of poverty, by the very means which are employed to relieve it? Does not the known liberality of a town, or a neighborhood, unhappily operate, in too many instances, as a premium upon idleness and profligacy? Is it not a fact, that some of the most benevolent efforts to cure the disease, serve only to spread the infection?

Such are the queries, which I doubt not, every week, and every day, perplex the minds of thousands, whose ears are ever open to the cry of the poor and the forsaken; whose hearts devise, and whose hands execute liberal things. If God should enable me, satisfactorily, to answer any of these questions; to throw but a little light upon the path of duty, and to excite proper dispositions towards the poor, in your minds and my own, I shall not have labored in vain.

In the further prosecution of my design, I shall

I. Consider the fact, specified by our Lord in the text. *Ye have the poor with you always.*

II. Point out some of the most common and alarming causes of poverty in this country, particularly among ourselves.

III. Propose various methods of mitigating these evils, or of improving the condition of the poor. And,

IV. Suggest motives and encouragements for a speedy

united, and persevering course of measures, for the accomplishment of this great object.

I. Let us attend to the fact stated in our text, *Ye have the poor with you always.* This is a matter of universal experience and observation. It has been so from the beginning. History furnishes not a solitary exception, in any age or quarter of the world. Neither fertility of soil, nor healthfulness of climate, nor profusion of wealth, nor progress of science, nor encouragements to industry, nor legal provisions, nor penal statutes, nor charitable institutions, nor private munificence, have been found adequate to banish the evils and miseries of pauperism, from any country. On the contrary, poverty has sometimes made the most alarming progress, where the amplest provision has been made for its relief, and where the rewards of industry have been most liberal. The adventurous and enterprising spirit of modern voyagers and travellers has discovered new Islands and strange people: but which of them has found the *Utopia*, where poverty has no dwelling-place, and where want claims no relief?

Look where you will, at the present moment, and you will find pauperism in many of its distressful and appalling forms. The great empires of the east, swarm with a degraded and beggarly population. Most of the large cities, on the continent of Europe, are filled with paupers, and besieged by squalid and clamorous hordes of mendicants. Ireland is overrun by the same unhappy description of human beings. And in England, it is estimated, that *one million, five hundred fortyeight thousand and four hundred,—or more than one ninth of the whole population,* are entirely, or partly, supported by the poor rates. Nor can we, in this highly favored land of liberty and plenty, boast of our exemption from the mis-

eries and claims of poverty. Increasing multitudes, in our cities and large towns, are miserably dependant on the aids of charity, for their daily subsistence; and even in the country, we have the poor always with us. We meet them every where in our little excursions, and are almost every day besieged by their importunities.

Of the number and wants of the poor in this town, I can form no comparative estimate, between the present and former years: but it is agreed, on all hands, that the increase of pauperism, in our country at large, far outruns its increasing population: and I have reason to believe, that Pittsfield cannot be excepted from this remark. The expenses of supporting the poor in this place, are said to be steadily advancing.

Now, what, my brethren, is the conclusion to which these alarming facts should lead us? Not surely that the poor are to be utterly forsaken and forgotten. Nor that everything which is contributed for their relief is worse than thrown away. Much less, are we to sit down in despair, regarding poverty as a sort of malignant epidemic, which must and will continue to spread, in spite of every effort and precaution, till the great mass of our people shall become incurably diseased. Much may be done to alleviate present sufferings, and to mitigate, if we cannot wholly cure the distemper. With this hope and this purpose in view, it is our present business,

II. To ascertain, if we can, the causes of a calamity, at once so distressful and so threatening, that we may the better judge what remedies and preventives are necessary.

It might, on some accounts, be an interesting speculation, to go over the ground, with those English and Scottish writers, who have, within a few years past, discussed

is subject with singular ability, in reference to their own country. But many of their wisest and profoundest speculations are irrelevant to our circumstances. The alarming increase of the evil in question, among ourselves, cannot as in Great Britain, be ascribed to the decay of manufactures; to the enormous burdens of taxation; nor to the want of sufficient territory, to afford scope for the enterprise of an increasing population. Leaving these points, therefore, to be settled by those foreign champions, who may choose to range themselves on the one side or the other, let us confine our attention to the legitimate field of our present inquiries. In pursuing this course, however, let us not refuse to be instructed, by the operation of those general laws and principles, which have had time for a more ample developement, on the other side of the Atlantic.

Were I called to address an audience, in one of our great cities, on the subject before us, I should not hesitate to number among the causes of this mighty drawback upon their prosperity, lewdness, in all its fearful and horrible resorts; and gambling, in all its forms of cards, dice, billiards, wheels of fortune, lotteries, and pawn-brokers. Nor should I think it right to pass unnoticed those packed cargoes of human flesh and blood, under the name of emigrants, which the cupidity of unprincipled men has lured from foreign countries, and disgorged upon our shores, without a shilling to support them in a strange land.

Happily, the wasting operation of these causes is chiefly confined within comparatively narrow limits. That they operate more or less obviously, to a great extent, cannot indeed be questioned; but they are not the great and prominent causes of pauperism in New

England. It is our present business to inquire what these causes are. And,

1. In this highly favored section of the United States of America, some are placed upon the list of paupers by unavoidable necessity. In this class we may reckon a considerable number of sober, prudent, temperate, industrious men, who, in the course of business by the fluctuations of trade, by the failure or dishonesty of debtors, by the ravages of floods and fire, and by storms at sea, have been reduced, with large and helpless families, to indigence.

Other persons, belonging to the same class, are reduced by long continued and expensive sickness; by lameness, blindness, palsy, or other adverse providences. While they had strength and ability to labor, they were industrious, frugal, and comfortable. But every means of self-support is now cut off. What they had, in better days, laid up of their hard earnings, they have been obliged to expend, and now they must look to the opening hand of charity, as their only earthly resource.

Some again, who were barely able, by industry and good management, to keep themselves off from the town, while their strength lasted, unavoidably become chargeable in old age. Nor sons nor daughters have *they*, to support them. These props have fallen one after another, and mingled with their native dust. The aged and desolate widow, struggled hard and struggled long, and suffered much, before a whisper of complaint escaped from her lips. But the decays of nature, the progress of infirmities, could not be hindered nor retarded. She was constrained to yield, and is now an interesting and helpless pensioner upon public or private bounty.

Now all these I call the virtuous and respectable poor. To such, poverty is no disgrace. They have done what they could. They are still willing to do every thing in their power, for their own support. They have, therefore, the strongest claims upon the public, and upon our private charities. To let them suffer for want of necessaries, is cruel; and if this neglect should at any time be chargeable upon us, God will not hold us guiltless.

2. A want of capacity is, in some cases, the cause of extreme indigence. Men are not formed alike. While the calculations of some are always sagacious and profitable, others have not what is called the *faculty* of setting themselves to work, or of turning anything to advantage. Every step they take is in a down-hill course. Their intentions are good, and they improve their talent as well, perhaps, as their prosperous neighbors. But their talent is small. They are always in a state of dependence. Now, we may lament this. We may complain. We may insist that they might do better. But it becomes us to pause a moment, and answer the Apostle's question, 'Who maketh thee to differ from another, and what hast thou which thou hast not received?' Surely those who are thus deficient in natural capacity, are objects of universal compassion, and are entitled to a comfortable maintenance, when from this cause *alone*, they are reduced to want.

3. Many, in the providence of God, are rendered incapable of labor, and even of self-preservation, by *insanity*. Of all human calamities, this is the most dreadful, the most appalling. Hunger, cold, watching; the distress of a fever; the pain of a broken bone; the loss of limbs, of sight, of hearing; the persecution of enemies; the treachery of friends; the walls and fetters of a

prison : any, or all of these sufferings taken together, are not worthy to be compared with the loss of reason.—'The spirit of a man will sustain his infirmity; but a wounded spirit,' and may it not be added, a distracted mind, 'who can bear?' Have you ever, my friends, heard the ravings of a maniac, and the clanking of his chains? Have you seen the distortions of his countenance; the hurried wildness of his eye; the frightful disorder of an immortal mind in ruins? What would you not rather be, than that object of terror and compassion, even if the wealth of kingdoms was pledged for your support, and the humane efforts of thousands were constantly employed in your behalf?

What, then, think you, must be the condition of the distracted, who have no parents, or children, or brothers, or sisters, or friends, to watch over them, or even to supply them with food and raiment! O, what yearnings of compassion should we feel for such? How freely should we contribute for their support! What pains should we take to render their situation, in all respects, as comfortable as the nature of the case will permit. Let us, for a moment, if we can endure the thought, place our souls in their souls' stead. What are the duties which our fellow-men would owe to us, if God should take away our reason, and cast us poor, friendless, distracted, upon their charity? 'All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.'

4. Some are reduced to extreme want, by their prodigality. They might have saved enough from their patrimony, or from their earnings, to have defrayed the expenses of sickness, and to have made them comfortable, if not independent, in old age. But having enough for

the present, they were regardless of the future. They spent their substance in riotous living. They wasted the bounties of providence, fondly imagining, that 'to-morrow should be as this day, and still more abundant.' But their resources were soon exhausted. While they were eating, and drinking, and making merry, and saying, 'soul, thou hast much goods laid up for many years,' poverty stood watching at the door. The sheriff was not far off. Suddenly, houses, lands, goods, every thing passed into other hands; and the late prodigal possessors are now upon the town, supported in part, by those whose property they have wasted; by creditors, whom their prodigality has cruelly defrauded.

5. Pride sends its thousands to the alms-house every year. The foolish desire of imitating the wealthy, in their dress, in their entertainments, in their equipage, in their pleasures, proves the ruin of multitudes, who might always have enough and to spare, by living within their means. Their destruction is, that they cannot bear to be out-done. They must have as many parties, and as many courses, and as costly apparel, as their more opulent neighbors. And to support all this, they are obliged to live beyond their income. They encroach upon their capital. They run themselves in debt. They mortgage their estates. Bankruptcy stares them in the face. Still, perhaps they might retrieve their affairs. But their pride will not permit them to retrench their expenses. Appearances must be kept up, as long as possible. At length the baseless fabric falls, or rather vanishes. There is nothing left of all this magnificence. Dreadful as the thought is, the poor-house may be their only refuge.

Nor let it be supposed, that this destructive emulation

is confined to the class immediately below the most wealthy. It prevails among all classes. Those who are sensible that they can never rival the first, are apt still to aim higher than they can afford; and in this way, not a few of the lower classes are added to the list of paupers.

6. Idleness covers multitudes with rags, and reduces them to poverty. God has put the means of competency within their reach: he has given them health and strength. By the sweat of their brow they might eat their bread; but they set themselves to counteract the decree of heaven. They are the sluggards, who will not plough by reason of the cold. What they possess is wasted for want of care. Every thing indicates neglect, and presages ruin.

'I went by the field of the slothful and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well, I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man.' But,

7. Intemperance is by far the greatest and the most horrible of all the causes of pauperism, in this country. If other vices slay their thousands, this slays its tens of thousands. It is the overflowing source of that mighty flood, or rather it is that fiery deluge itself, which threatens to sweep away all that is valuable to man. There can be no question, that it sends crowds to hell every year, while it also consigns an incredible multitude of bloated masses of pollution, and of broken-hearted wives and helpless children, to rags and beggary. The extent of its

ravages would exceed all credence, were we not furnished with facts and estimates, which cannot be controverted. I have room only to exhibit the following.

In the early part of 1816, it was stated in the Report of the *Moral Society* of Portland, that out of 85 persons, supported at the work-house, in that town, 71 became paupers, in consequence of intemperance; being *five sixths* of the whole number; and that out of 118, who were supplied at their own houses, more than half were of that character.

Again; In the winter of 1817, alarmed by the rapid increase of pauperism, the citizens of New-York appointed a very respectable committee, to inquire into the state of want and misery among the poor in that city, and to devise some plan to prevent, as far as possible, a recurrence and increase of these evils. A part of the Report of this committee, is in the following words:

'If we recur to the state of the poor, from year to year, for ten years past, we find that they have yearly increased, greatly beyond the regular increase of population. At the present period, there is reason to believe, from information received from the visiting committees in the several wards, that 15,000 men, women, and children, equal to *one seventh* of the whole population of our city, have been supported by public or private bounty and munificence.

'In viewing this deplorable state of human misery, the committee have diligently attended to an examination of the causes which have produced such dire effects. And after the most mature and deliberate reflection, they are satisfied, that the most prominent and alarming cause, is the free and inordinate use of spirituous liquors. To this cause alone, may be fairly attributed *seven eighths* of

the misery and distress among the poor, the present winter; *one sixteenth* to the want of employment, owing to the present distressing state of trade and commerce; and the remaining portion, to circumstances difficult to enumerate, and which possibly could not be avoided.' Think of this!

But *one sixteenth* part of the poverty of a great commercial city, and that, too, during a period of peculiar embarrassment, owing to want of employment, and *seven eighths* to intemperate drinking! What a picture! And what would be the probable result, if similar inquiries were made in all our great cities and towns; if they were extended to every section of our country; prosecuted through all the wards of our alms-houses, and carried into all those abodes of poverty, whose tenants are partially dependent upon charity for their subsistence? Would not the result be calculated to fill the hardest heart with pity, and the stoutest heart with dismay? Let the inquiry, my brethren, be made among yourselves. I am a stranger to most of those, who are maintained at the public expense, or who depend on your private bounty. I am ignorant of their history, and of the causes by which they have been reduced. But I strongly suspect, that intemperance has contributed far more than any other single cause, to crowd your poor-house, and to multiply objects of suffering and compassion around you. I am now,

III. To propose remedies, to point out ways and means of improving the condition of the poor. This is by far the most difficult part of our subject. It is incomparably easier to trace the calamities of human life back to their causes, than to cure them. Thus a neighbor is extremely sick, and we are at no loss, to account for it;

all but the disease may baffle the skill of the ablest physicians. A man has kindled a slow fire in his own vitals, and we know when and where he did it; but how shall it be extinguished, and how shall others be most effectually guarded against this horrible species of self-murder? So, also, we see the poor; they are with us always; we hear their complaints; we know their wants; we can trace their downward progress from competency, perhaps from independence, to forsaken grey hairs and helpless infirmity.

But of all the problems which have exercised the ingenuity of great statesmen and distinguished philanthropists, in modern times, this appears to be the most difficult:—*What are the best means of managing existing poverty, and what the surest preventives of pauperism?* Human industry, and genius, and perseverance, have accomplished a thousand wonders. The circumference of this great globe has been measured. The phenomena of tides, and winds also, to a great extent, have been explained. The great law of gravitation, which binds the Universe together, is now well understood. The distances, magnitudes, and motions of the sun and his attendant worlds, have been ascertained by the infallible rules of Geometry. Fire, and air, and water, and light, have been decomposed. A mild and certain preventive of the small pox, that terrible scourge of former ages, has been discovered. But who, after all the alarm that the increasing demands of poverty have recently produced, both in Great Britian and our own country; who, after all the anxious thought which has been bestowed on the problem, and with the help of all that has been written, up to this moment; who can pretend to be a perfect master of the

subject? Who can point us, with a sure and steady aim, to the cheapest and most benevolent means of relieving present want, and of saving future generations from the burdens and sufferings of pauperism?

Have we then nothing further to do, in this great cause of humanity? Must we sit down in despair? Must all the fond desires and hopes of christian philanthropy be given to the winds?

God forbid that we should yield to this unchristian despondency. If we cannot accomplish all that is desirable, we may yet do something. If we should fail of satisfying our own minds, on every point, we may possibly gain more than we anticipate, and more than enough to pay for our trouble. Though we should not be able to strike out a single new path, who knows that we may not improve some of the old ones? Let us do what we can, though much should be left for more enlightened minds to finish. Let us proceed as far as possible, and while we rest there, to gain new strength, let us 'thank God and take courage.'

In theorizing on the subject before us, even wise and good men have often mistaken first principles; and hence the disappointment of their fondest hopes; hence the failure of their best endeavors to mitigate the evils of pauperism. They have not taken man as he *is*, a fallen, depraved creature; naturally proud, indolent, evil and unthankful; but as he *should* be, holy, humble, industrious, conscientiously disposed to do every thing in his power to maintain himself, and thankful for the smallest favors.

It was once pretty generally supposed, and is still believed by many, that the existing ills of poverty might be cured, and the increase of it prevented, by generously

and promptly feeding and clothing it. On this subject, men reason thus:—'Here is a certain number of paupers and vagrant beggars, to be wholly maintained; and here are so many other poor people, to be supported, in part, out of the funds of charity. Now let us make our estimates accordingly, and then promptly make the necessary public and private appropriations. Let us generously feed and clothe the destitute, without discrimination. In this way we shall at once supply a given deficiency. We shall excite the gratitude of all whom we relieve. Our bounty will doubtless operate as a stimulus to future industry, by which many, who are now dependent, will hereafter maintain themselves; or, upon the most unfavorable calculation, should a burden equal to the present still remain, it will not, in the ordinary course of things, be augmented.'

Such is the theory; but what is the testimony of facts? This seemingly benevolent plan has been tried, for a long course of years, and upon a great scale, in one of the most enlightened portions of the globe. It has also been tried thoroughly, in many other places. But it has utterly disappointed the hopes and doings of charity. Many a well-fed beggar has, by proclaiming his success in the ears of the idle and uprincipled, induced numbers to embark in the same nefarious speculation. Many a charitable fund has operated as a premium upon improvidence and vice.

Many a soup-house has, to the sore disappointment of benevolence, proved a most efficient recruiting post for pauperism. The demands of poverty in the city and in the country, have steadily increased. To meet these demands, charity has opened her hand wider, and still wider; and thus has she gone on, giving and hoping, till the poor

rates in England alone, amount to the enormous sum of *seven millions of pounds*, beside all her immense public and private charities: and till, within the space of eleven years, no less than 500,000 of her citizens were added to the list of paupers!

The same result, though not so alarming in extent, has been experienced in many parts of our own country. It is now pretty well agreed, both at home and abroad, that benevolence has been all this while employed in feeding a consumption; in throwing oil upon the fire which she would fain extinguish; and, that if other means of cure cannot be found out, the case is hopeless.

Now, in this lamentable failure, there is nothing but what may be accounted for upon obvious principles.—Man, by the fall, lost the image of his Maker. He is totally depraved. Reason and conscience are dethroned and enslaved by passion and appetite. Restless as he is, labor and business are extremely irksome. Indolence and vice are his favorite elements. If he can gain a subsistence, however scanty and precarious, without the sweat of his brow, he will not work. It requires strong motives, and even pressing necessities, to rouse him to action; to make him industrious and frugal. I lay it down as a well established maxim, that no part of human industry is spontaneous. It is all the effect of habit, principle, and necessity. Take any number of human beings you please, in a state of nature, and not one of them will betake himself to any regular employment so long as he can subsist without it. Who ever heard of an industrious savage?

If you would raise up a generation of sots, and beggars, and banditti, try the experiment in your own families. Leave them to the impulse of their inclinations.

Let them do as much and as little as they please. Ply them with no motives; employ no means to make them industrious. Let them never feel the stimulus of necessity, and where, a few years hence, would be your enterprising young men; your highly cultivated and productive fields: your trade, your domestic peace, your schools and your religion? Alas! how soon would idleness, profligacy, ignorance, and barbarism demolish and sweep away all the memorials of virtue, intelligence, and general prosperity. Take, then, but this single view of human nature along with you in the present investigation. Apply the remarks which have just been made, to the case in hand. First, make every allowance for the power of habit, the sense of shame, and influence of principle upon the minds of men, and how many still, if they find they can be maintained, or but half maintained, in idleness and tippling, will deliberately throw themselves and families upon your hands. Nor will the evil stop here. Make the poverty of such people honorable, or even tolerable, by your benefactions, and multitudes, who have hitherto supported themselves, will follow an example so congenial to human depravity.

Increase your charities, augment your gifts, and you add fuel to the fire. The calls of real distress will multiply faster around you, than you can possibly furnish means to relieve them. Establish a permanent charitable fund, to any amount: put half the property of the town into that fund to-morrow, and you will soon find more than enough, of an intemperate, starving, and ragged population, to swallow up the income.

Such, my brethren, is human nature; and in all our plans for ameliorating the condition of the poor, we must take men as they *are*, and try to make them what they *should be*. A raging fever is not to be cured by stimu-

lants. Poverty is not to be bribed away by costly and repeated presents. If you would cure the disease, you must have recourse to other remedies. You must purge out the morbid humors, and impart a new tone to the system. If you would prevent the further spread of pauperism, you must remove the causes of contagion.

With these things in view, let your attention be directed first, to the *adult poor;* secondly, to their *children;* and thirdly, to those great religious and moral preventives which alone can stay the plague.

1. Let your humane attention be directed to the adult poor. They are with you always, and whensoever ye will, ye may do them good. Study to fulfill this duty in the largest sense. Endeavor to lay the foundation for their future comfort and usefulness, as well as to supply their present necessities; to make them respect themselves; to do good to their souls, as well as to their bodies. The adult poor may be divided into three classes, viz. *vagrant beggars, resident paupers,* and a large *class,* who depend much on the occasional aids of charity.

It is a subject of general complaint in most of our towns, that they are exceedingly infested with vagrant beggars; most of whom are excessively filthy, clamorous, impudent, and unthankful; and the question is, How ought these miserable objects to be treated? My answer is, generally, with frowns, and a flat denial. This may sound harsh; but it is deliberately, and, I hope, kindly spoken. Experience has proved, over and over a thousand times, that most of these disgusting objects are arrant impostors. It is their trade to deceive the credulous, and to subsist upon the earnings of industry. They 'will not work,' and therefore, 'neither should

they eat.' By feeding and clothing, and giving them money, you not only encourage them to continue their depredations upon society; but you inflict a lasting injury upon themselves. Where a beggar happens to have some shame and conscience still lingering about him, at the commencement of his career, these uncomfortable companions will soon be wholly discarded. And when all self-respect, when all regard for character is gone, what can you look for, from a depraved creature like man? What, but that he will 'wax worse and worse,' —will soon become the vilest of the vile?

Taking human nature as it is, we might safely pronounce vagrant beggary to be one of the most efficient schools of immorality that ever was encouraged, even if experience and observation had not taught mankind a syllable on the subject. But a thousand facts, drawn from the history of mendicity, in various countries, might be adduced, to prove more than it could otherwise have entered into the heart of man to conceive. A few only will be given, as specimens, chiefly from Count Rumford's interesting view of street-beggary, as it existed, about thirty years ago, in the principality of Bavaria.

'The number of itinerant beggars,' he says, 'of both sexes, and all ages, as well foreigners as natives, who strolled about the country in all directions, levying contributions from the industrious inhabitants; stealing and robbing, and leading a life of indolence and the most shameless debauchery, was quite incredible. So numerous were the swarms of beggars in all the great towns, and particularly in the capital; so great their impudence, and so persevering their importunity, that it was almost impossible to cross the streets, without being attacked and abso-

lutely forced to satisfy their clamorous demands. These beggars not only infested all the streets, public walks, and public places; but they even made a practice of going into private houses, where they never failed to steal whatever fell in their way.

'In short, these detestable vermin swarmed everywhere: and not only their impudence and clamorous importunity were without any bounds, but they had recourse to the most diabolical arts, and the most horrid crimes, in the prosecution of their infamous trade. Young children were stolen from their parents by these wretches, and their eyes put out, or their tender limbs broken and distorted, in order, by exposing them thus maimed, to excite the pity and commiseration of the public.

'Some of these monsters were so void of all feeling, as to expose even their own children, naked and almost starved, in the streets, in order that by their cries and unaffected expressions of distress, they might move those who passed by to pity and relieve them; and in order to make them act their part more naturally, they were unmercifully beaten when they came home, by their inhuman parents, if they did not bring with them a certain sum, which they were ordered to collect.'

Similar impositions and cruelties, we may well suppose, have elsewhere marked the ravages of this 'overflowing scourge,' on the continent of Europe. To a most astonishing length has the predatory system of which I am now complaining, been carried in England, especially in and about the metropolis. To an amazing height has the audacity of the vilest miscreants proceeded under the cloak of extreme poverty. It appears, from the report of a select Committee of the House of Com-

mons, appointed to investigate the causes and extent of pauperism, that hundreds of hale and sturdy beggars, infest the streets of the capital, and occupy all the approaches to it by day; and that they have places of rendezvous in the environs, to which they repair at night, to make their report, and to riot and fatten on their ill-gotten spoils. Can the demoralizing tendency of practices like these, admit of a single doubt? If the grand object were to furnish victims for the gallows, and tenants for the state prisons; to train men to theft, robbery, murder, rape, and blasphemy, could any more promising school of violence, pollution, and blood be countenanced and patronized in any community?

I trust, brethren, that scourging and maiming helpless children, have not, as yet, attended the progress of mendicity in this enlightened and highly favored country. But who can pronounce with confidence, that these horrible enormities have never been practised even here? Human nature is everywhere the same; and there is no philosophical truth more firmly established than this, that like causes produce like effects. If the system has not yet had time to develope all its haggard and diabolical features, in the United States, it is surely and steadily tending to the fullest maturity of sin and suffering.

Who does not know, that most of those loathsome, strolling wretches who infest our towns, are addicted to lying, swearing, drunkenness, and theft. How many of them seem to take it for granted, that whatever you possess is theirs, and most outrageously abuse you, in your own houses, if you venture to deny them. How many of these insufferable drones and impostors have you found intoxicated, with the very money which you had given them to procure a night's lodging at the public

house. How often have they profanely assailed you with quotations from scripture, and dreadful imprecations of divine vengeance, when you have thought it your duty to send them away empty. Which of you would trust one of them alone, for a moment, in a room where you have any thing valuable that can be taken away? And are such impositions and abuses as these to be tolerated? Can we justify ourselves before God, in squandering upon these impious vagabonds what ought to be given away in real charity? No; let such harpies find, that what they get costs much more than it is worth. Make their nefarious trade as disgraceful and unprofitable as possible, and you will soon be freed from their impertinence. Let the same course be pursued everywhere, and I hesitate not to say, that it will be a great blessing to the vagrants themselves. It will drive most of them to labor for their own support; and thus, while their best good is promoted, the public will be relieved from a most unreasonable burden. In the mean time, the few who are really incapable of self-support, will find their way to alms-houses and other asylums, where they will, in general, be made far more comfortable than they are, or can be, in their present vagrant course of life.

Upon the whole, I am constrained, brethren, to give it as my deliberate opinion, that more than *nine tenths* of all that is bestowed upon itinerant beggars, in the shape of charity, is far worse than thrown away. It goes to feed a nest of vipers. It fearfully increases the evil, which it is intended to relieve.

But here, benevolence may ask, what then ought to be done? Shall all these miserable beings be spurned from every door, and left to starve in the streets? No, my brethren, far from it. Your laws have made ample

provision for their support; and under some of the best regulations, I believe, that human wisdom has ever devised. They have, in the first place, ordered to be built, in every county, 'a house of correction, to be used and employed for the keeping, correcting, and setting to work of rogues, vagabonds, common beggars, and other idle, disorderly, and lewd persons.' To carry the provisions of the statute into effect, every Justice of the peace is expressly authorised 'to commit to the said houses of correction, all rogues, vagabonds, and idle persons, going about in any town, or place, begging; also, common drunkards, and such as neglect their calling or employment; mispend what they earn, and do not provide for themselves and for the support of their families.'

Let every vagrant beggar, then, be reported to the nearest Justice of the peace, and sent away immediately to the house of correction, where, if able, he may be compelled to labor for his own support. This course might be attended with some little inconvenience at first; but it would, I am persuaded, be the most effectual, and, in its operation, the most benevolent course, that can be taken with common beggars. If any doubt, however, should arise in your minds, whether the stranger applying for charitable aid, ought to be ranked with such, direct him to the Selectmen of the town; and, if, upon inquiry, they find him a proper object of charity, let him be provided for as a state pauper. This would have a surprising effect. Not one in twenty would ever apply to the fathers of the town; for vagrants, of all men, hate the trouble of substantiating their claims, by any higher evidence, than their own declarations. Few of them are deficient in natural sagacity; and many are gifted with extraordinary shrewdness. They soon learn where they

can prosecute their trade to the best advantage, and with the fewest embarrassments. Let half a dozen of them find that nothing can be obtained without an application to the Selectmen, and nearly the whole tribe will soon abandon any town, as a theatre wholly unfit for their operations.

2. The claims and wants of adult resident paupers, next demand your attention. These, it is agreed on all hands, must be taken care of. They must be sheltered, and fed, and clothed. But how, where, and under what regulations, are questions of considerable moment. The laws of this Commonwealth hold all the rateable property of each town solemnly pledged for the support of its own poor. Whether this is the best mode of providing the necessary funds, I shall not stop to inquire. It has, I am aware, recently been questioned by some very able writers. But we must take the law as it is: and perhaps it could not be altered for the better. It certainly manifests a very benevolent regard for those who cannot maintain themselves.

In providing for adult paupers, you should endeavor, as far as practicable, to make a distinction between the virtuous poor, and those of a contrary character; and to unite *comfort*, *economy*, *reformation*, and *prevention* in your system.

There is no where, perhaps, a greater difference of character, than among paupers. The dependance of some, or rather the cause of it, is their deepest guilt and shame. They are self-destroyed. They have, in a sense, cut off their own hands. They have thrown their property into the fire, or what is far worse, have cast it into the bottomless gulf of intemperance. Now reason and religion seem alike to require, that a difference should be

made between the precious and the vile. I think, my brethren you will feel no hesitation in saying, that the sober and the virtuous are entitled to more aid, and deeper commiseration, than the victims of prodigality, idleness, and still more shameful vices.

It may be difficult, perhaps, to hit upon the best mode of making those discriminations, at which I have just hinted; and it may be found more difficult to unite comfort, economy, reformation, and prevention, in the management of pauperism. But I shall venture to suggest a few thoughts, for your serious consideration. And here my views accord so entirely with the provisions of an admirable statute of this Commonwealth, passed in January, 1789, that I shall offer no apology, for making it the basis of my present remarks.

The Act, in question, begins by empowering towns, either separately or conjointly, as may be most convenient to erect work-houses within their respective limits, and to appoint overseers, whose duty it shall be, to order and manage these establishments, by making all reasonable and necessary by-laws, appointing masters, and committing all such persons as the law contemplates. The persons so liable, are thus described in the seventh section of the Act. 'All poor and indigent persons, that are maintained by, or receive alms from the town; also all persons, able of body to work, and not having estate, or means, otherwise to maintain themselves, who refuse, or neglect so to do, live a dissolute and vagrant life, and exercise no ordinary calling, or lawful business, sufficient to gain an honest livelihood, and such as spend their time and property in public houses, to the neglect of their proper business, or by otherwise mispending what they earn, to the impoverishment of themselves and their families.'

The statute then proceeds to enjoin the prpviding of all the requisite materials, tools, and implements, for the use of those who may be sent to these work-houses; and explicitly requires, that all who are able to work, shall be kept diligently employed in labor, during their continuance there.

Here then, brethren, is a system prepared to your hands, and can you frame a better? If not, let a convenient house, with a small farm attached to the the premises, be built, or purchased, at the expense of the town. Let every thing about the establishment be neat and comfortable. Let economy be studied, in the construction of rooms, stoves, and fire-places. Let materials and implements be provided, so that all who have strength to do anything, may be employed, either within doors or without. Let the establishment be placed under the immediate care of a discreet, humane, and if possible, a religious man, with a liberal and definite compensation. Let him be instructed to take particular care of the sick, the aged, and the infirm; and to require every person to do what he can for his own support. This is an essential part of the system. It is no kindness to the poor, to maintain them in idleness. It is injustice to the public; and is, moreover, a toleration which will inevitably increase your burdens, by inviting idlers to your alms-house, as a refuge from the sweat of industry.

In order to save all unnecessary expense, let the strictest economy reign through the whole establishment.—Let it be practised in the purchase of provisions and fuel; in various experiments, to ascertain how the greatest quantity of nutritious and palatable food can be furnished, at the lowest price, and how it can be prepared at the smallest expense of fuel. This, you must be sensible,

is not the place for more particular details. Let those who wish to pursue these hints, consult Count Rumford's admirable 'Economical Essays,' which are replete with entertainment and instruction.

Let the industrious and well disposed in your almshouse, receive every encouragement that the institution will permit: let all means of intoxication be religiously withheld from the intemperate. Let your establishment be a house of correction and restraint for the bad, while it affords a comfortable asylum for the deserving. Let it, also, as far as practicable, be made a school of moral and religious improvement. Fail not to furnish every apartment with bibles and tracts. Require all who are able, regularly to attend public worship. Let your clergyman consider them as a part of his charge; let him visit them often, and give them such religious instructions and advice as may be suited to their characters and circumstances. Let private christians, also, as they have opportunity, labor for the spiritual good of these their indigent neighbors and acquaintances.

Perhaps the expenses of such an establishment, including purchase money, might for a few years, be greater, than if the poor were annually and publicly *cheapened* under the *hammer:* though even this is questionable. But sure I am, that within a moderate period, the system would commend itself to the public, as the cheapest, and in all respects the best, that has yet been tried. It has been adopted, in all its essential parts, by many towns in this and a neighboring State, and has been productive of the best effects. Let the example be followed here; let this admirable system have time to develope its happy results, and I am persuaded it would produce a clear annual saving to this town of more than *one thousand dollars.*

The third class of adult poor, is made up of such as are not nominally upon the list of paupers; but still depend, more or less, upon charity for subsistence. With respect to these, the question of duty is oftentimes exceedingly perplexing. That some of them are real objects of charity, cannot be doubted. But why you, my brethren, should be required, or expected, to maintain the idle and the intemperate, out of your sober earnings, is more than I can comprehend. It is true, that many of these wretches, (I cannot employ a milder term,) have families, which must not be left to starve. Of their children, I shall speak more particularly under the next head. But how shall we get over the present necessity? Shall we give, or shall we not give, to these next door neighbors to the poor house? What are the duties which we owe them? An outline of my views, on this part of our subject, is contained in the following brief observations. It is a fundamental principle with me, nothing should be done, which has a known tendency to encourage indolence or improvidence. It is of the first importance, that you should acquaint yourselves fully with the habits, character, and circumstances of those whom you are called upon to relieve. In this way you will find, that some evidently prefer charity, to the rewards of industry. A strong, healthy person, well known in the town where I once resided, used unblushingly to give this reason for spending her time in begging, that she could get more by it, than by her labor. Many, I doubt not, secretly act upon the same principle; and from such persons every thing ought to be withheld, till stern necessity drives them to some honest calling for a living. The rule of the Apostle, already quoted, is plain and peremptory. 'If any man will not work, neither should he eat.' Now if the idle have

no right to eat, I have no right to feed them; for in so doing, I shall become, in some degree at least, accessory to their guilt.

Your aid, my brethren, to the necessitous around you, should, as far as possible, be afforded in the shape of encouragement to industry. This is the true way of doing good to the poor, who have any ability left of helping themselves. He that encourages and assists them to earn five dollars, is a greater benefactor, than if he had given them fifty out of his own pocket. By turning your attention to the subject, you will easily find various expedients for the encouragement of industry among that class of the poor of whom I am now speaking.

Sometimes employ them, even when you could do without their labor. Pay them generously and promptly for every thing they do, and frequently add some small gratuity. If they cannot go abroad, furnish them with the materials of industry at their own houses. If you find them faithful and honest, make interest for them with your friends. Strive to gain their confidence. Enter into their feelings. Assist them in laying out their money to the best advantage. Teach them how to make the most of a little. Inculcate the importance of cleanliness, economy, and sobriety. Fail not to check the first symptoms of pride, or unnecessary expense in their own or their children's dress. Hold up this before them continually, that if they expect help from you, they must help themselves; that they must not look to you for succor in sickness, unless they are diligent and saving in time of health. When the feeble try to walk, and cannot support themselves, reach them a helping hand. When *their* contrivance fails, contrive for them. Labor to inspire them with confidence in their own resources and efforts. Teach

them to rely, under Providence, as much as possible upon themselves. Employ that ascendency over them which their dependence upon your bounty and friendship can hardly fail to give you, for promoting their moral and religious improvement. Earnestly inculcate the duties of temperance, frugality, honesty, thankfulness to God for all his benefits, contentment under the allotments of Providence, and universal holiness of heart and life.

Let this course be judiciously and perseveringly pursued, and great good might certainly be done, with small means. By the blessing of God, not a few of the victims might be reclaimed. To the hopes and exertions of the desponding, a new spring might be given, which would soon release them from their dependance on their neighbors; and thus, instead of multiplying, this class of the poor would be diminished from year to year.

There may be some, indeed, on whom no salutary impressions can be made; men, with whom the abuse of your beneficence is a matter of calculation; men, who either earn nothing, or squander what they earn, under the impression, that when their families come to want, they will be supported by the hand of charity, and that they themselves shall enjoy a large share of their neighbor's bounty. In the meantime, others of the same character, standing by and witnessing the success of this diabolical experiment, are induced to embark in the same speculation upon your sympathies, and in this way, the indiscreet bestowment of charity upon one undeserving object, may prove the indirect cause of impoverishing many families.

In cases like these, where human shapes are utterly lost to honor, and shame, and gratitude, and conscience, I can think of no remedy, but the strong arm of the law. Let not that corrective, then, sleep an hour in your stat-

ute-book. Let those worse than infidel husbands and fathers, who will not provide for their own households, be visited with the heaviest legal penalties, which the wisdom of your ancestors has provided, as a just retribution upon their heads, and a solemn warning to others.

From the preceding sketch of what is due to the adult poor, we pass,

2. To consider what can be done for their children.—Here, I think, the general course which ought to be pursued is plain. The children of the poor should be regarded equally with others, as rational, accountable, and immortal beings; as equally capable of improvement in knowledge, in virtue, in holiness; as no unlikely candidates, under wise management, for wealth, and power, and influence. If your first object, therefore, should be to clothe their nakedness and satisfy the cravings of hunger, your ultimate views should be directed to more important and durable benefits. Upon your wisdom, union, and perseverance, in regard to their *education*, using the term in its largest sense, almost everything must depend. By proper management, they may become useful members of society, and even ornaments of the next generation. But should their education be neglected, what can you expect from them hereafter, but ignorance, vice, and poverty? Let them all, then, be sent early to school. Let them be faithfully instructed in common learning, at the public expense. Let them, as early as possible, be placed in good families, where they may be well fed and clothed; where they may be trained up in habits of industry and sobriety, and where their minds may be early imbued with the principles of sound morality and true religion. Your laws have very wisely devolved this duty upon the Selectmen, as overseers of the poor, and have

constituted them the guardians and protectors of such children. But these overseers ought to be assisted in finding suitable places, by all who wish well to the poor, and who have a desire to promote the best interests of society. In order to give full effect to this benevolent provision, the pious and charitable must sometimes make a trifling sacrifice of present interest, by receiving poor children into their families, before they are old enough to earn their living.

I have no time, brethren, to fill up the outline of this plan. You will easily do it at your leisure. It has no claim to originality. Time was, when it was extensively pursued in New England, and was productive of the best effects. O may that bright sun of better days speedily shine again upon the sons of the pilgrims!

It now only remains,

3. Under this head that we direct our inquiries to those great moral and religious preventives of poverty, which alone can stay the plague. Without derogating, in the smallest degree, from the importance of foregoing topics, this must be pre-eminent. It is always better, and generally much easier, to prevent evils, than to cure them. He who visits the sick, and administers consolation to the dying, when the yellow-fever is spreading desolation over a great city, does well; but he who effectually guards against the introduction of this terrible disease, or prevents it, by a timely removal of the causes of contagion, does better. If we have not been unprofitably employed, in contriving how to check the growth, and lop off the branches of a baleful stock, it is not, after all, like 'laying the axe unto the root of the tree.' It is not enough to show how needless pauperism may be kept within its present limits, or even very much contracted;

we must, if possible, dry up the sources of this turbid and turbulent stream. Happily, all the requisite means are placed, by a kind Providence, within our reach. If we ultimately fail, it will be our own fault, and the fault of those who ought to co-operate with us, in this benevolent enterprise. The causes of poverty have been enumerated, and to these we must direct our earnest attention. We must raise a warning voice against prodigality, which, like a pitiless whirlpool, has ingulfed thousands, ere they saw or suspected the danger. We must do everything in our power, both by precept and example, to discountenance pride and extravagance of every kind, as prominent causes of numberless attachments and sales at auction, followed by a long and melancholy train of houseless, supperless, broken-hearted families. It is especially incumbent on the wealthy, not to be extravagant in their dress, or their entertainments, as every example of this sort has an extremely mischievous influence upon society. What though you may be able, without seriously feeling the expense, to entertain large parties, and feast them upon all the delicacies that can be purchased with money; your guests, your intimate friends, perhaps, can ill afford to return the civility. And must it not be unkind in you, (I have selected the mildest term) to raise the style of social intercourse so much above their reach, that they must either impoverish their families, to emulate your profusion, or receive you with a mortifying consciousness of the striking contrast between their tables and yours? What a mighty influence would plainness and frugality, in the higher walks of life, have to check the growth of extravagance among all classes of men, and in this way, by removing the cause, to prevent much of the shame and many of the sufferings of poverty?

Again: as idleness is known to clothe such multitudes with rags, we must use every proper argument, and employ all suitable measures, to promote industry. As intemperance is seen to be the great cause of causes, by which humanity is disgraced and our poor-houses are crowded, we must direct our most strenuous efforts against this crying sin, this sweeping curse, this raging pestilence, this devouring conflagration, this horrible reproach of our land! We must consider whence we are fallen; must revert to first principles; must begin at the foundation. If all men were honest, sober, industrious, frugal, and virtuous; if none were addicted to expensive and ruinous vices, it is certain there would be no unnecessary poverty. Whatever, then, has a tendency to prevent vice and immorality, to form good habits and good principles, must be a preventive of pauperism.

Education, (especially that part of it which is denominated moral and religious) *education* is the great instrument by which, with a divine blessing, the next generation may be freed from most of the burdens and miseries which we now feel and witness. Yes, my brethren, God has put into our hands a more potent lever than Archimedes ever dreamed of; and the bible has revealed to us that other world, which he could never find, where we may place ourselves for moving this!

We must, then, unite our exertions, our prayers, and our influence, in the grand business of education. The infant mind is wonderfully susceptible. Moral impressions, either good or bad, it will receive, much earlier than is generally supposed; and it is our business, while we guard against wrong impressions, to sow the seeds of virtue and religion.

Childhood is the prime of spring. It is a short and

critical period. It is the true golden age, which never returns. Government and subordination, moral and religious instruction, must commence in families. Parents must teach their children diligently, and must enforce their precepts by a corresponding example. Schools must be cheerfully and liberally patronized. Great care must be exercised in the choice of instructers; and they must be encouraged and supported in all their measures. Every teacher must be required to inculcate good principles upon the minds of his pupils, to make his school, if possible, a nursery of piety, as well as good learning. The bible and the catechism must be restored to their place and use, both in the school-room and family. Children must be taught, from their infancy, to abhor falsehood, profaneness, drinking, gaming, and every other evil habit. They must be faithfully trained up in habits of industry and economy. Idleness at any age, is vice, and vice is ruin. Children must be taught to despise every mean and sordid action. They must be warned against associating with wicked companions; must be kept as far as possible from all the haunts of vice, and must be accustomed to seek for enjoyment in that kind of society where their minds may be improved, and every virtuous habit strengthened. Above all, they must be brought up in the fear of God. They must be taught to look up to him as their Creator, Preserver, and Judge; to humble themselves before him as sinners; to believe on the name of his Son Jesus Christ; to take his word for their rule; to love their neighbors as themselves, and to lay up treasures in heaven.

Let this course be pursued, my brethren, with the rising generation; let the preceding outline be filled up by parents, guardians, school-masters, and ministers, and you

will hereafter have very few candidates for the poor-house. Take this plain course, and by God's blessing, your children will be sober, industrious, and comfortable, in their worldly circumstances. Your sons will walk with wise men and will be wise, and not with fools, whose 'end is destruction, whose god is their belly, who glory in their shame.'

They will shun and abhor the dram-shop, as they would the mouth of a lion, or the coil of a serpent. They will be the 'crown of your grey hairs,' instead of 'bringing them down with sorrow to the grave.' They will be 'eyes, and feet, and hands to you, when those that look out of the windows are darkened, and the strong men bow themselves.' In the time of sickness, they will watch over you with filial affection; will support your heads and close your eyes in the hour of death; will bedew your clay with no ambiguous tears, and will bless your memory.

Think not, my brethren, that this is the baseless fabric of a vision. It is but a plain, unvarnished sketch of the blessed effects of a virtuous and pious education. 'Train up a child in the way he should go, and when he is old, he will not depart from it.'

But chiefly owing to former neglects, one thing further is necessary, to remove the existing causes of pauperism, and save our children from the contamination to which they are now exposed. The laws against vice and immorality must be executed upon those who will not be reformed by milder means. There are evil habits which must be corrected; bad examples which must not be tolerated; inroads upon our moral and religious institutions which must no longer be winked at. The laws against tippling, swearing, gaming, and sabbath-

breaking, must be executed, with a prudent, but steady and determined hand. Against intemperance especially, every friend of God and man must boldly lift up his voice, and exert all his influence.

The cries of starving and shivering families against dram-shops, and other similar resorts, in every part of our land, have long since gone up to heaven; and they must no longer die away unheeded, upon human ears. These gates of hell must be closed, locked, bolted, barred, and covered with death's heads, flames, and furies!

I say, my brethren, there must be one grand and united effort, for the support of all that is dear in society, and to prevent the increase of those intolerable burdens, which idleness and profligacy have every where, imposed upon virtue and industry. Let the excellent laws of this Commonwealth be awaked, where they have been left to fall asleep. Let them rise in their majesty and their might, and your poor rates will soon be diminished more than one half; and in the place of rags, and dirt, and hunger, and cold, you will find cleanliness, sobriety, and competence. Yes, my brethren, every moral, religious, and legal preventive of poverty, which has been named, or omitted, must be employed, with a humble reliance on the blessing of God, and the work will soon be done.

It is no new system, which I have proposed for the prevention of pauperism. I plead for no dubious experiments. I only request that you will 'stand in the way, and ask for the old paths.' It is not left for us to digest a system of education, adapted to the genius of a free government, and calculated to diffuse the blessings of science, virtue, and religion through the whole community. Such a system was matured and in successful operation, long before we were born.

Our ancestors have not devolved upon us the difficult task of framing, in a degenerate age, all the necessary laws for the punishment of evil doers, the prevention of crimes, the encouragement of sobriety and industry; and whatever else is essential to the well-being of society. Almost every thing is prepared to our hands, and has come down to us from our ancestors, the pious fathers of New England. I need not say, how much those illustrious founders of our happy republic have been ridiculed and vilified, as weak, and bigoted, and fanatical, by some of their puny and degenerate offspring. But I will say, without fear of contradiction, that they were higher from their shoulders and upward, than their tallest revilers: that there were men among them, who, for rectitude of principle, soundness of judgment, largeness of views, and piety of heart, would not suffer by a comparison with the wisest and best legislators of any age or country. The whole world may be challenged to produce a code of laws, which, for the government of a free and enlightened people, can be compared, for one moment, with that which they have bequeathed to posterity.

It is wonderful to observe, in their early statutes and institutions, with what prospective, I had almost said prophetic, sagacity, they guarded against almost every danger, civil, political, moral, and religious, which might menace the security and prosperity of their descendants. Had the laws which they framed been faithfully executed; had their noble spirit proved hereditary; had their 'mantle' fallen upon their children, and then upon their children's children, vice would never have gained its present alarming ascendency. The evils and sufferings of poverty would have been comparatively few and light. It is by *degeneracy* that we have brought upon ourselves these

heavy burdens, and that we stand exposed to still greater evils. We have stood by, with our arms folded, and permitted the enemy to make wide breaches in our walls, to drive in our sentinels, and to overawe the whole garrison. Let us now, at length, arise, expel the 'armies of the aliens;' build up these breaches; adhere steadily to the principles and measures of our forefathers; and we shall reap a rich harvest of public and private blessings.

We have only to repair the machinery which our ancestors have left us; to brush away the cobwebs and rub off the rust, which have accumulated through disuse; to put and keep the wheels and springs in motion; and the reformation, which every good man prays for, will follow almost of course. It now only remains,

IV. To suggest motives and encouragements for a speedy, united, and persevering course of measures, for accomplishing so important and benevolent a design. But what shall I say? I have scarcely room left for a bare enumeration of these interesting topics. They present themselves in every view which can be taken of the subject, and press upon the considerate mind, with an urgency, which admits of no delay. They appeal to your interest, to your philanthrophy, to your 'bowels and mercies,' to your consciences, to your affections, and indeed to every feeling, to every principle, which ought to govern a rational and benevolent mind.

If the means which have been pointed out for bettering the condition of the poor; for stimulating them to exertion, by the honors and substantial rewards of industry; for affording prompt and adequate relief to the helpless; for clearing our streets of profligate beggars; for compelling the idle and intemperate to maintain themselves;

for educating poor children and placing them in good families: if these means are all brought, by a kind Providence, within your reach, then you cannot neglect them without incurring the guilt of outraging both humanity and benevolence. If you have it in your power to dry up so many sorrows, to remove so many causes of pauperism, by your exertions and example; if the moral and religious preventives of this wasting and spreading disease are placed, by a merciful God, in your hands, will you not hold yourselves solemnly bound to unite in every proper measure for warding off evils so many and so terrible, and for the attainment of blessings so desirable to the present generation, and so important in their future consequences?

Think of the difference between a sober, industrious, moral, religious, well-educated, and prosperous people, and an ignorant, unprincipled, unpolished, drinking, quarrelsome, stupid, idle, and beggarly population. Consider what it is that makes this immense difference, and surely you cannot fail of being impressed with the overwhelming importance of our subject. Do you, then, my brethren, pity the poor? Have you any compassion for those who are past feeling for themselves; who are eagerly sacrificing their food and raiment, their reputation, their health, their consciences, their bodies, and their souls on the altars of Bacchus? Have you any feeling for their broken-hearted wives and suffering children? Are your hearts affected with what your eyes see and your ears hear? Does the love of Christ constrain you? Has the Bible any influence upon your minds? Then you will not be 'forgetful hearers but doers of the word.' You will unite heart and hand, in persevering exertions to better the condition of those who are now dependent upon the

aids of charity, and to bring into full operation those moral and religious preventives, which have been pointed out in this discourse. 'Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.'

What shall I say more? Look a moment, brethren, at the heavy bearing of this subject upon taxation. This is one of the smallest evils attendant upon the alarming prevalence and rapid increase of pauperism. But even this, I think you will say, is no trifle. See how it affects your property. *Fifteen hundred*, or *two thousand* dollars annually, is no small sum for a town, containing 2600 inhabitants, to pay for the support of its poor. Possibly one third of this sum is necessary, to maintain such as have been reduced to want by sickness, derangement, unavoidable losses, and other adverse circumstances. What becomes of the other two thirds,—of *one thousand* dollars, at least, paid every year out of your hard earnings? I need not stop to answer so plain a question. Go to the poor house, and ask from the beginning to the end of the alphabet, How came you here? Go to the grog-shop, and if you can bear the fumes long enough, count up the mysterious marks upon the walls and the shelves.

And will you continue to pay this enormous tax? If you suffer things to go on in their present course, you *must* pay it, with ten or fifteen per cent in addition, every twelve months. You may remonstrate and put off, but there is no relief. The day of settlement will come, and the collector must be satisfied.

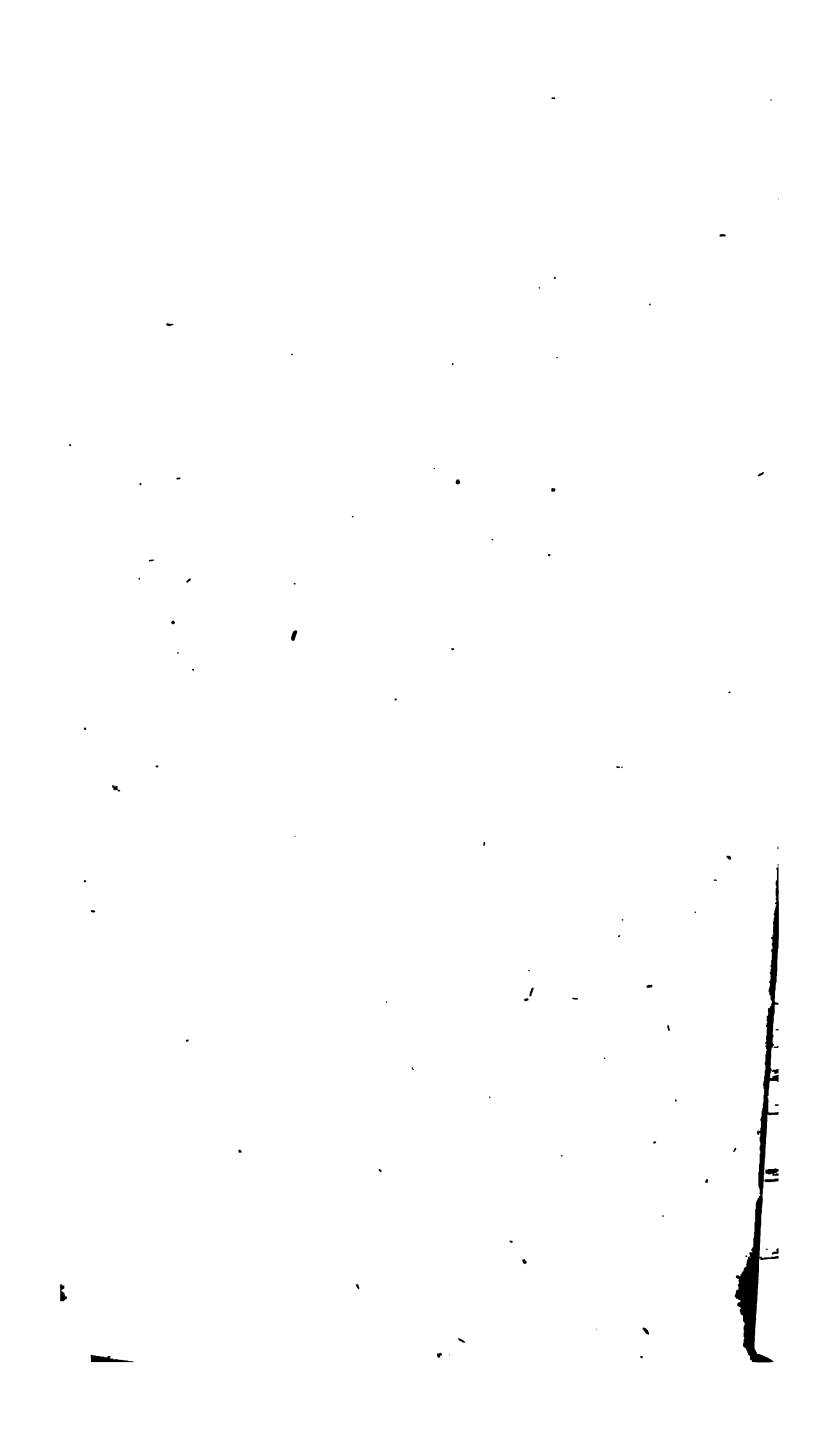
Have you seriously thought of the subject in this light? Do you consider, that almost every idler and drunkard in the community, is a public pensioner? Are you sensible, when you see men reducing their families to want, by tippling and its attendant vices, that *you* are made debtors, for all this waste of health, and time, and property? Do you know, that while a man is drinking up his own estate, he is every day lessening the value of yours? That while you stand by and calmly look on, he is actually laying a mortgage upon every foot of your land, which neither you nor your children can ever pay off? This, whether you realize it or not, is capable of mathematical demonstration. Dram-shops are supported at your expense. The revenue of those who subsist by dealing out ardent spirits to hard drinkers, is indirectly drawn from your pockets. You will find it charged to you, with heavy interest, in the rate-book. The intemperate are constantly running you in debt without your consent. They are doing it from day to day, when you are at work, and from night to night, while you are asleep. And are you willing thus to be taxed for that which does you no good; and to have these accumulating burdens entailed upon your posterity? I know you are not, and I have pointed out the means of relief.

'Choose you then this day' what you will do; whether you will endeavor to 'make the tree good, that its fruit may be good;' whether you will go to work in earnest, to lessen the evils and expenses of existing poverty; whether you will faithfully test the efficacy of those preventives on which I have insisted, or whether, 'despairing of the Commonwealth,' you will flee before increasing swarms of foreign beggars and resident paupers; and thus exchange the blessings of industry, competence, education,

social enjoyment, and religious order, for hunger and nakedness, ignorance and profligacy, idleness and ruin.

I do not say, that you can certainly banish poverty from your borders. 'Ye have the poor with you always;' and this is wisely ordered, no doubt, that you may have opportunity to show your gratitude to God, and your compassion for suffering humanity, by giving to him that needeth. Sickness, and other adversities, will bring their well substantiated claims to your doors; but these, presented in behalf of the virtuous and deserving poor, will be few, in comparison with those which are now arrogantly preferred, by lying vagrancy and resident improvidence.

Thus, brethren, have I deliberately given you my sentiments, on a subject which I conscientiously regard, as immensely important to this community. You will judge how far the views which I have expressed, and the arguments which I have adduced, are worthy of your consideration. I am aware, that ingenuity, stimulated by jealousy, and sharpened by privations, may easily misconstrue some parts of this discourse. Idleness and intemperance will most certainly complain of the preacher, as unfriendly to christian liberality. But I am sure no just occasion has been given for such a charge. God forbid, that I should utter a syllable to discourage real charity; to close a single hand against the deserving poor. I have, on the contrary, appeared, in the integrity of my heart, as their friend and advocate, upon the broadest principles of justice, humanity, and religion. I have pointed out a course of measures, the adoption of which, I firmly believe, would at once prove signal blessings to the poor, and relieve the community from a heavy and most unreasonable burden.



PILGRIM FATHERS.*

We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst *a favor unto them.—Psalm xliv.* 1, 2, 3.

THERE is somewhere a chord in our 'harp of thousand strings,' which is mysteriously touched by every whisper that steals upon us from regions and objects, over which antiquity has cast a solemn and deepening shade. We feel the inexplicable vibration when we sit down by the side of a river, and think how many thousand years before we were born, its busy waters began to pass by:—and so also when we walk alone in a dark forest, grey with the moss of ages, or gaze upon some inaccessible crag, that has stood frowning and solitary amid the elements, ever since the deluge:—and above all, when we lift our eyes, in a clear night, to the innumerable glories of the firmament, and think how long they have rolled and poured their floods of light through the illimitable regions of space.

With kindred emotions, though far less elevated, does the bosom of the christian traveller glow, when he con-

* Delivered at Pittsfield, December 22, 1820; being just two centuries from the Landing of the Pilgrims at Plymouth.

templates the works and dwellings of his own species, 'who were of old men of renown.' As he muses among the ruins of Grecian, or Roman grandeur, how many interesting associations spring up around him at every step. What giant forms pass before the eye of his imagination, as in the dim twilight, they come out from the broken arches and mouldering porticoes. What strange communion does he hold with the mighty dead of other centuries! Demosthenes again thunders in Athens, and the throne of Philip is shaken. Cataline comes back to form a new conspiracy against the liberties of Rome, and Cicero, to drive him with confusion and desperation from the senate house. The muses of Homer and Virgil, pour their sublimest notes into his ravished ear, and he finds himself sweetly bewildered, amid the thousand recollections and enchantments of the scene.

Now, if such as these are the magical creations of fancy, by which every traveller of taste and reading finds himself surrounded in Greece and Italy, what would be the emotions of the lineal descendants of Solon, Themistocles, and Leonidas; or of Brutus and the Scipios, could they now trace back their genealogy to those illustrious men, and surveying the mighty ruins of their power and glory, say, 'these men were our fathers; and though the hand of time has crumbled their marble tombs, and the winds of a hundred ages have swept over the unknown receptacles of their dust, their blood still flows warm in our veins. Their memorial is embalmed in our hearts, though the glory has so long since departed from these classic lands.'

Such emotions and reflections as these are natural to the mind of man. There is perhaps no civilized nation, or savage tribe, in which a similar veneration is not felt

for a remote ancestry. With what strange pleasure does the Scottish mountaineer listen, 'through the live-long night,' to the wild notes of the border Minstrel! With what transport do the wild men of America, recount in the rude war song, the valor and sufferings of their forefathers; and how does it charm away sleep from the little prattler by your fire-side, to hear the simplest tales of other times!

There can be no doubt, that this deep and heart-stirring interest in the antiquities of the nation to which men belong, and this innate reverence for their ancestors, may be carried too far. Extravagant panegyric never fails to detract, even from a well earned reputation—and when men ascribe that glory to their fathers, which belongs only to God, or, without personal talents and moral worth, affect to set up for solid capitalists, upon the credit of their ancestors, such impiety and effrontery deserve the severest reprehension. But something more than mere cold and casual allusions, is certainly due to the memory of those, from whom, under God, a happy posterity have received all their civil and religious blessings. And if ever the founders of a state, were entitled to live in the grateful remembrance of all generations, this honor belongs, pre-eminently, to the first settlers of New England.

What though they could not boast their descent from the fabled demi-gods of Latium, or Troy; what though no royal arms emblazoned their escutcheons; what though their achievements and sufferings are not enshrined in the golden numbers of a Homer, or a Virgil; and they have left us no triumphal arches, nor sculptured monuments, nor exquisite paintings; no Belvidere Apollo, no cemented manuscripts, no 'wide marble wastes,' and no *Fuit Ilium:* surely we need not lament this want of royal

and classical renown, when the legacy of our fathers contains so much, that is infinitely better. For while in daring and fortitude, they did not come behind the most renowned adventurers of antiquity, they possessed moral and religious qualities, which as far out-shone all the heathen virtues, as the brightness of the sun transcends the ignited vapors of the stagnant pool. Instead of imported stars and purple, they bequeathed to their children the plain, homespun robe of republicanism. Instead of hereditary titles, they left their invaluable christian counsels and example. To supply the want of literature and the fine arts, we have their laws and institutions, which, with some few exceptions hereafter to be specified, bear the stamp of transcendent wisdom and forecast.

And blessed be God, instead of ruins, the deserted memorials of former greatness, we have the busy hum of commercial enterprize in the large and flourishing towns on our sea-board. We have a thousand smiling villages, and innumerable well cultivated farms within our borders; and there are immense forests in the west, which are daily falling before the sons of New England. We have Colleges too, founded by the piety and munificence of our fathers; and a vast number of elementary schools, for which we are primarily indebted to their wise and liberal policy. And what is more than all, we have derived from the same source, the heaven-born institutions of the Gospel; the holy sabbath, the preaching of the word, and the administration of the sacraments. If we have no ruined temples of massy stone and exquisite workmanship to boast of, we have thousands of neat and spacious churches, in which the God of Abraham deigns to dwell, and to bless his American Israel.

Surely, the Pilgrims who were driven by persecution across the ocean into a savage wilderness, and to whom their descendants are indebted for richer blessings than any other people ever enjoyed, ought to 'be had in everlasting remembrance.' But let us not in celebrating their virtues, forget who it was that endowed them with such uncommon wisdom and piety; that brought them hither on the wings of the wind; and that made 'the hungry to dwell here, that they might prepare a city for habitation.' *We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them.* Had this passage been designed by the sacred writer, for the present celebration, it could not have been more appropriate: and were our fathers now permitted to appear, and write their own memorial in the skies, it would most certainly begin and end with—'Not unto us, O Lord; not unto us, but to thy name give glory.' Let us then, throughout these joyful solemnities, keep our eye steadily fixed upon the hand of God, scarcely less visible in the first settlement and subsequent prosperity of New England, than it had been, in behalf of his ancient covenant people.

To do full justice to this subject, in all its branches, would require talents and piety of the first order, leisurely employed in collecting, arranging, and digesting materials for several volumes. Though much has been written in professed history, annals, and biographical sketches,

such a work as the world has a right to demand, is still a *desideratum*. Nothing has yet been executed, on a plan sufficiently broad and comprehensive. We have, so far as I am informed, no full length portrait of our Puritan ancestors, in the light and shade of their manifold sufferings, for righteousness' sake; of their religious principles and christian example; of their government, laws, institutions, and usages, and of the combined influence of all these, upon the character and happiness of their descendants. Without detracting, therefore, from the merits of what has been already presented to the public in various forms, we may surely indulge a wish, that something more full and perfect might be attempted. It must be obvious, upon a moment's reflection, that the limits of a single discourse, though of uncommon length, will barely admit of a very general and rapid outline.—The utmost to which I can aspire on this occasion, is to exhibit a brief and intelligible sketch, of the ordering and protection of a wise and mysterious providence, in the sufferings, perils, and deliverances of our Puritan fathers —together with the prominent features of their character, and the happy result of their prayers and labors, in the unexampled prosperity of six generations.

In briefly tracing the chain of events, which led to the settlement of New England, I shall begin with the tyrannical reign of Henry the eighth. That prince, when he mounted the throne of England, in 1509, was an obedient son of the Papacy; and early took the field, as a theological disputant, in defence of the seven sacraments, against the powerful attacks of Luther, the great German Reformer. This performance was so highly acceptable to the Pope, that he conferred upon Henry and his successors the glorious title of DEFENDER OF THE FAITH.

it that time, nothing seemed more improbable, than his efection from the Roman See. But subsequently hwarted in his application for a divorce, from Catherine, e boldly threw off his allegiance, and set the thunders f the Pontiff at defiance. This may be considered as he early dawn of the reformation in England; though it hot but a few trembling rays across the gloom of that eemingly interminable night, which had buried the world n spiritual darkness, for a thousand years. The nost that can be said is, that during the life of Henry, he dawn maintained a feeble and dubious glimmering pon the tops of the mountains. But when the government passed into the hands of that extraordinary youth, Edward the sixth, the struggling light rapidly gained the scendency. A protestant himself, he soon manifested n earnest desire, to emancipate his subjects from the ruel dominion of the 'man of sin.' Encouraged and ssisted by his privy council, together with a number of listinguished foreign divines, who had taken refuge in England, from the storm of persecution abroad, he proeeded with great zeal and prudence towards the accomlishment of a thorough national reform; and was on the oint of finishing these pious labors, when the nation and orld sustained an irreparable loss, by his early death, hich took place in the sixteenth year of his age, and the eventh of his reign. 'Thus,' says Neal, 'was an end ut to all his noble designs for perfecting the Reformaion. He was indeed, an incomparable prince, of most romising expectations; and in the judgment of the most npartial persons, the very phoenix of his age.' Had his isters, Mary and Elizabeth, and their successors of the ouse of Stuart, inherited his virtues, what sufferings, ppressions, and bloodshed would have been prevented,

during the next hundred and thirty years: but then, we should have had no New England, or it would, most certainly, have contained a very different population, from that which is now so free, enlightened, and happy.

My reason for going back so far, is the belief, (not commonly entertained, perhaps,) that the germ of puritanism began to shoot up towards the close of Henry's reign, and was fast expanding into strength and symmetry, when Edward was taken away in wrath, from a sinful nation.

Scarcely was this pious youth at rest in his grave, when the bloody Mary began to make her protestant subjects feel how much they had lost by his death. She revived all the fooleries and abominations of popery: kindled the fires of Smithfield; and did everything in her power, to restore the nation to the bosom of Rome. These violent measures, drove many of the most zealous protestants in the kingdom, to Frankfort, Geneva, and other places on the continent, where they became acquainted with Calvin and his illustrious compeers, and imbibed opinions, which cost them very dear, and exiled their descendants to America, in the following reigns.

Upon the death of Mary, these pious sufferers returned with joy to England, expecting that the new Queen Elizabeth, would not only annul all the arbitrary acts of her sister's reign, but finish the reformation which had been arrested by the early death of her brother. In this last particular, they were utterly disappointed; and as to the first, she proceeded so slowly for a considerable time, that it could scarcely be known what were her ultimate intentions. One thing, however, was perfectly clear. She was resolved not only to be the supreme head of the church, but to coerce a perfect conformity in the rites

and ceremonies, as well as doctrines of the national church. Hence her high court of commission, her star chamber, and all the other engines of ecclesiastical oppression.

Grieved and afflicted, to see how the simplicity of the gospel was obscured and discredited, by the habits and ceremonies of an idolatrous church, great numbers united in earnestly entreating her Majesty, to abolish these symbols of Antichrist; or at least, not to impose them upon the consciences of her loyal subjects. Bent, however, on the project of a perfect uniformity at all hazards, the queen and her counsel were inexorable; and it was about this time, that the remonstrants first received from their enemies, the title of *Puritans*, which was applied as a term of reproach, to all who plead for a purer form of worship.

As soon as the government found the inefficacy of laws and threats, to enforce uniformity, the strong arm of power was exerted with terrible effect, to accomplish the object. Hundreds of faithful ministers were cruelly thrown upon the world, with their wives and children to starve, for no other crime than refusing to wear 'the mark of the beast.' Many ended their days in prison, and others came out at length, after their families had been reduced to beggary, with their own constitutions utterly ruined, by the hardships of their confinement; while others, again, fleeing from city to city, wandered up and down in the land, gained a precarious subsistence from the hand of charity. From these men, thus 'persecuted, afflicted, tormented,' descended our Carvers, our Bradfords, our Winslows, our Cottons, and a long list of other christian worthies, who early braved the Atlantic billows, and settled in the rigorous wilds of New England.

The Puritans of whom I have been speaking, waited long and suffered to the utmost limit of human endurance, before they could bring themselves to the painful resolution, of separating from the national church. But in 1566, a number of them having committed their cause to God, solemnly withdrew from a communion, in which they could not enjoy liberty of conscience; and this was the first secession, from what could then scarcely be called the protestant church of England. Up to this point, my brethren, we may distinctly trace the leading principles of our forefathers; and from this period, the storm of persecution raged with great violence, during the greater part of the queen's reign. It abated, indeed, some little time before her death, but the respite which the non-conforming Puritans enjoyed, was only a short and deceitful calm. All their high hopes, from the young king James, who had repeatedly declared in favor of toleration, before and after he came to the throne, were in a little time cruelly dashed to the ground. Instead of redressing their grievances, he insultingly told them, that they must either conform, according to the requisitions so often promulgated in the last reign, or suffer the utmost rigor of the laws.

The time will not permit us to follow these devoted victims of arbitrary power, from one scene of insult and suffering to another, through a long course of years. Nor does the painful recital seem to be necessary; as it would be little more than a repetition, of what has already been related. Suffice it to say, that in this and the following reigns, the non-conformists were treated with the most disgraceful severity. They were fined and imprisoned without mercy, and contrary to the fundamental laws of the realm. They were cut off as far as possible,

from every means of emolument, and even subsistence in their native land; and to fill up the measure of their sufferings, were denied the melancholy privilege of seeking an asylum, in any other part of the world. All the ports from which they could escape, were strictly watched, and more than once, when on the point of embarking for the continent, they were arrested and imprisoned, or cruelly driven back, to the places from whence they came, but where they had neither friends, nor homes to receive them.

A considerable number of these hunted and sorrowing fugitives, however, found their way to Holland, early in the seventeenth century, and established an independent church at Amsterdam. From thence they soon removed to Leyden, where they enjoyed great quietness and prosperity, for about ten, or twelve years; and where they might have ended their days in peace. But in 1617, these pious exiles, began to turn their thoughts to the new world, and we must now follow them in their pilgrimage across the ocean. The reasons which influenced them to so perilous an undertaking, are thus briefly stated by Neal, their indefatigable historian.

'While they sojourned in Leyden, perceiving that their congregation was on the the decline, by their aged members dying off, and their children marrying into Dutch families, they consulted how to preserve their church and religion, and at length, after several solemn addresses to heaven, the younger part of the congregation, resolved to remove into some part of America, under the protection of the king of England, where they might enjoy the liberty of their consciences and be capable of encouraging their friends and countrymen to follow them.'

But they were not entirely agreed among themselves,

as to the place of settlement. Some were for emigrating to Guiana. The majority, however, were in favor of going to Virginia, where a plantation was already begun; and they applied to the company for a patent of some part of their territory. This application was favorably received; but the king would not grant them liberty of conscience, under the great seal, and it was two years later, when they obtained their patent, and resolved to venture, without the guarantee which they had sought from the crown. In making known their resolution, to commit themselves to the care of Providence on the ocean, and in the wilderness, they declared, 'That they were well weaned from the delicate milk of their mother country, and enured to the difficulties of a strange land: that they were knit together in a strict and sacred bond, by which they held themselves bound to take care of the good of each other and of the whole: and that it was not with them, as with other men, whom small things could discourage, or small discontents cause to wish themselves at home again.'

The resolution for a removal being thus solemnly taken, preparations were made for the voyage, and early in July, 1620, those who had offered themselves for this hazardous enterprise, bid a last adieu to their beloved pastor, the Rev. John Robinson, and their aged christian friends, not knowing what might befall them whither they went.—Most affecting was the parting scene, on the morning of their embarkation. Mutual embraces and broken farewells, of parents and children and christian friends, between whom, a thousand leagues of ocean would soon roll: and the whole scene closed, by the venerable Robinson kneeling down upon the sea shore, and with uplifted eyes and hands, fervently commending them to the blessing and protection of heaven.

From Holland, this little devoted company of christian pilgrims crossed over to England, and soon took their departure for America; but mysterious was the providence of God, in detaining them so long on the coast, that it was not till the eighth or ninth of November, that they first discovered land in the new world, which proved to be the white and barren shore of Cape Cod. As they intended to settle near Hudson's river, they bore away to the south; but baffled by contrary winds, and finding themselves among dangerous shoals, they were glad the next day, to take shelter in the harbor of the cape. This disappointment is generally ascribed to the treachery of the captain, who brought them over. He is supposed to have been bribed by the Dutch, who had previously taken possession of Hudson's river, not to land them there; and there seems to be ground for strong suspicion, that their late arrival on the coast, was owing, in some measure, to the same perfidious arrangement.

The May-Flower lay in the harbor of the Cape more than a month, before even a tolerable place for beginning a settlement could be found. At length, after a great many unsuccesful excursions, and while the people were looking forward with dismay, to the untried rigors of a New-England winter, it was resolved to send out one exploring party more. This party boldly coasted along to the north, much farther than they had before ventured, in an open boat, and cased with ice, till overtaken by a violent storm, they found themselves providentially sheltered in a good harbor, with a convenient site for a town near at hand, and Indian cornfields lying around it. As soon as this intelligence could be communicated to the ship, the resolution was taken of proceeding immediately to the place. As the pilgrims found themselves without the limits of their

patent, and where no regular authority existed, they had deemed it expedient on their first arrival, to enter into a solemn covenant, or compact, for the government of their little commonwealth, which was formally signed on the 11th of November, by John Carver, appointed the first governor, and forty-one others, supposed to be the whole number of males in the company, over twenty-one years of age. On the 22d of December, 1620, just 200 years ago, the pilgrims, one hundred and one in number, including women and children, landed at Plymouth.

And here, my brethren, let us pause for a moment, and think of the situation and prospects of this little band of betrayed christian exiles. In another hemisphere were all the comforts, honors, and emoluments, which the sacrifice of a good conscience might have purchased; but which they voluntarily relinquished, for peace within.—Behind them were the chill surges of the Atlantic, darkly rolling to the solitary shore. Above was a frowning December's sky. Before them, was a wilderness, such as they had never seen, inhabited by wild beasts and savage men. The sun himself was gone from these rigorous latitudes, to cheer other and more favored climes. Nor friends nor kindred were near, to welcome their arrival; and not a single shelter prepared, to screen the women and children from the stern monarch of desolation, clad in ice, shrouded in storms, and fiercely coming down from the seat of his empire in the north.

Such, my brethren, was the almost hopeless condition of the pilgrims, whose landing on Plymouth rock we this day commemorate, and no tongue can tell the hardships which they underwent, during the first winter. The fatigues and privations of their long voyage, the severity of the weather, from which they were but miserably shel-

tered in their green unfinished huts, and the want of almost every necessary,—brought on a mortal sickness, which in two, or three months, swept off about half their number, including the governor, and reduced the survivors so low, that not more than six, or seven, were in a condition to take care of the sick. They however persevered, in the midst of weakness, danger, and death. About a year after their arrival, thirty-five of their friends joined them from Holland, and assisted them in laying the foundations of a flourishing colony.

O could we place our souls in their souls' stead, under the circumstances which I have related, how would our hearts sink within us. When winter roars in the forests and drifts around our dwellings, let us think of the pilgrims and be thankful. Let us think of them, when we sit by our warm fires, enjoying the society of our neighbors and friends. Let us think of them, when our 'garners are full, affording all manner of store;' and when we are sick, let us think of the pilgrims, sick and dying without physicians or nurses; and let the fond mother think of them, when in a piercing night, she goes from room to room, to see if her children are warm. Let us this day, in particular, dwell much upon their privations and sufferings; and when we contrast our happy lot with every thing that was distressing in theirs, let our hearts rise in the warmest gratitude to Him, 'who maketh us to differ.'

A community of goods seems, at first, to have been a favorite object with the settlers of Plymouth; and they made a fair experiment, by pursuing the plan for about three years. The result of this experiment, was a full conviction, that however it might succeed among perfectly holy beings, the scheme is not practicable, to any con-

siderable extent, among men in their present imperfect state. It fostered idleness, and occasioned constant murmuring and discontent. So many were afraid of contributing more than their share to the common stock, that but little work was done; and in consequence of this neglect, more than any thing else, the colony was once threatened with all the horrors of famine. The young men, most capable of labor, thought it a great hardship to maintain other men's wives and children. Persons in full strength complained of injustice in the distribution of food and clothing; because they received no more than others who performed less than half, or a fourth part as much labor. The aged and principal men, thought it very disrespectful, to place them on exactly the same level, in point of labor and subsistence, with their juniors and inferiors; and husbands counted it insupportable, that their wives should be required to perform every menial service, for the great common family. Beside all these evils and discontents, some began to infer, that as all were placed upon a level in doing and receiving, there ought to be no distinctions whatever in the community; and thus the very existence of civil government was brought into jeopardy. For these reasons, a change of system was found indispensable; and the happy effects of making it the duty of each family to provide for itself, and the privilege of each to dispose of its earnings for its own benefit, were soon visible in the increasing prosperity of the colony.

This signal failure, after a fair experiment, of one of the most charming theories in the world, ought to be universally known and remembered; for if it could not succeed, with such men as the pilgrims at Plymouth, and under such favorable circumstances, it were vain to look for a different result, while the character of man remains the

same. A little band of missionaries, may undoubtedly find it convenient and necessary to have 'all things common,' where the means of subsistence are furnished chiefly by the hand of christian charity; but this presents a very different case, from the one before us. No state, or colony, ever became prosperous and wealthy, on the plan which the pilgrims at first adopted; and had they persisted in it, ruin would have been the consequence.

The seniority of the Plymouth Colony, and the memorable twenty-second of Dec. from which we date in this celebration, claim a decided prominence in our historical sketch, of which I have not been unmindful in the preceding outline; but as the Colonies of Massachusetts Bay, Connecticut, and New-Haven, were founded but a few years later, for the enjoyment of religious liberty, and by men of the same character and principles; as the early laws and institutions of all the New-England Colonies were so much alike; and as the descendants of the Puritans still retain a distinctive character, it is proper, I think, that we should pursue the sketch a little further.

To return, then, for a moment, to the mother country. The storm of persecution still raging in England, and beating vehemently upon the heads of the non conformists, a farther settlement was projected, by a number of gentlemen of considerable distinction, in and about the city of London. In pursuance of this design, they obtained a charter in 1628, incorporating them by the name of the Governor and Company of the Massachusetts Bay, and fitted out a small fleet which sailed the next year in the month of May, with about 350 settlers. They arrived on the twenty-fourth of June, at Salem, where they began a plantation, and organized a Church, under the care of a

pastor, teacher, and ruling elder. Here, as at Plymouth, the first winter proved fatal to numbers of the infant Colony; and the church lost both her teacher and elder. About a hundred died in a very short time.

The next year brought over a third Colony, of 1500 persons, under the celebrated Governor Winthrop, who upon his arrival, found the people of Salem in a very suffering and perilous condition. Many who survived the late mortality, were still extremely feeble—their stock of provisions was nearly exhausted, and they knew not where to look for more.

Similar trials were reserved for the Governor and his company. Having but little time to prepare for a severe winter, to which they were unaccustomed, their best habitations proved but a slight defence against the elements, while many of the poorer sort, had nothing better than tents, or miserable hovels for their protection. Thus situated, and threatened at the same time with famine, the scurvy, and other diseases brought on by exposure and want of suitable food, prevailed to an alarming extent, and before the spring opened, swept off more than a hundred and twenty. Indeed, if a ship which the governor had dispatched to Ireland for provisions, had not providentially arrived, the greater part of the people must have perished with famine. Sustained by this supply, and reanimated by the smiles and promises of spring, they divided into small companies, and began the settlement of Boston, Charlestown, and six or eight other towns in the vicinity.

From this time, to the beginning of the civil wars in England, great numbers were driven across the Atlantic, by the Laudian persecution, some of whom joined their brethren and companions in tribulation, who had fled be-

fore them, and others, exploring the coast, ascending the rivers, and penetrating further and further into the country, began a great many new plantations; which in their turn, sent out other little colonies, and these, again, becoming the parent settlements of fresh adventurers, the wide wilderness was gradually turned into flourishing villages and fruitful fields.

In 1634, a settlement was projected on Connecticut river, by some of the principal inhabitants of Dorchester, Watertown, and Newton: and though not without some difficulty and delay, they obtained permission from the General Court of Massachusetts Bay, to emigrate thither, the next year. But it required no ordinary courage to embark in such an enterprise. A perfect wilderness, of more than a hundred and twenty miles in extent, lay between them and the place of their destination. Nothing however could daunt the resolution of this little band of adventurers. They took their departure on foot, with their wives and children; and after suffering the greatest hardships, in fording rivers, and traversing thickets, swamps, and mountains, they at last reached Connecticut river; but so worn down with fatigue and exposure, and so late in the season, that their preparations for winter were very inadequate, when it set in with great severity, early in the month of November. Thus overtaken, their sufferings, especially for want of provisions, soon became insupportable. Many of them were compelled early in Dec. to abandon their poor huts, and make the best of their way through the snow, towards the mouth of the river, to meet the vessels which were expected with provisions: and they were at last, hardly saved from perishing with famine. Their pros-

pects, however, brightened in the spring, and reenforced from time to time by other settlers of the same puritan character, they gradually spread themselves over the Colony of Connecticut.

In 1638, a new settlement was begun still further south, by a company which arrived in Boston the preceding year, at the head of which were several gentlemen of considerable distinction and property. Among these, were the two Eatons and the Rev. Mr. Davenport. The place selected for a plantation by this pious and enterprising company, was Quinnipiack, now New Haven, and from thence branching out in all directions, they became the founders of another flourishing Colony.

It is manifest, I think, even from the hasty and imperfect view which we have taken, of the causes that led to the first settlement of New England, and of the establishment of our puritan ancestors in a savage wilderness, that the mighty God of Jacob was with them; that his name sustained them under all their persecutions; that his wisdom guided them to these shores, and that he was their shield and buckler.—'For they got not the land in possession by their own sword, neither did their own arm save them.' In reviewing the causes and consequences of their emigration, we have a striking practical illustration of that scripture, *surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.*

Nothing was further from the design of the 'Dragon who persecuted the woman,' and compelled her to fly into the wilderness, than the establishment of civil and religious liberty in the new world; and yet, this has been the glorious result. We can now see, that God overruled

all things in such a manner, as to bring 'good out of evil, light out of darkness, and order out of confusion.'—Thus, to glance at a few particulars. The lamented death of Edward, made way for the bloody Mary to ascend the throne; than which, no change in itself considered, could have been more to be deprecated. But if Mary had not reigned, who would have gone to Frankfort and Geneva, to imbibe and bring back the sentiments of the great continental reformers? If, when Mary was no more, Elizabeth had granted the returning exiles anything like reasonable indulgence in regard to habits and ceremonies, there would, at that time, have been no puritan secession from the established church. When James ascended the throne, he might easily have induced the seceders to return, and then, there had been no pilgrims to sojourn in Holland, and no ministers looking out for a refuge with their churches, in a howling wilderness, three thousand miles off. It is not at all probable, that anything short of persecution, could have induced so many, as were necessary to begin the settlements in America, to break the thousand ties, that bound them to their native country.

And if our forefathers had not come, or if they had been a little later, adventurers of a very different character from England would have preoccupied the ground; or, which is perhaps more likely, the French on the north, and the Dutch on the south, would, as they were preparing to do, have divided New England between them.

Moreover; if our ancestors had not been trained for years in the school of adversity at home, they never could have sustained the hardships which awaited them in the wilderness: and if a long course of intolerable oppressions had not constrained them to study the principles of civil and religious liberty, they never would have

laid such broad and deep foundations, when they came to legislate for themselves. Had the Plymouth Colony gone to Hudson's river, as they intended, they would, in all probability, have fallen a prey to the savages before the end of the winter. If a mortal sickness had not almost depopulated the region about Plymouth, a little before their arrival, what but a miracle could have saved them from total extermination, when half their number was dead and the survivors were incapable of making the least defence? What but the special providence of God in restraining the warlike tribes around them, could have saved the weak and starving planters at Salem, on the banks of the Connecticut river, or indeed, any of the early settlements of New England, from savage vengeance?

Again; if Charles the first had not involved himself in a fatal quarrel with his parliament, he would most certainly have crushed the infant liberties of the colonies; and if the revolution which cost him his life, and tore up the very foundations of the monarchy, had taken place a few years earlier, the tide of emigration would have ceased to roll towards these western shores, and our fathers who were then so weak, and struggling against so many adversities, would probably have abandoned their settlements and returned to England.

Indeed, Oliver Cromwell took a great deal of pains to withdraw them from a country, which he thought unworthy of the true church. His first proposal was, that they should recross the ocean and settle in Ireland. Failing in this, he appears afterwards to have set his heart very much upon seeing them transported to the Island of Jamaica; representing their present location as upon too rugged a soil, and under too inclement skies; and setting

forth the great advantages which would accrue to the church, from so desirable a change in her situation. He wrote particularly, and very urgently to the Colony of New Haven on the subject; but as they were not convinced by his arguments, they very politely thanked the Lord Protector for his friendly regards, telling him at the same time, that they did not think it was the will of providence they should remove.

But all things considered, the interregnum was peculiliarly auspicious to the best interests of the infant colonies. For although it brought them but few accessions from the mother country, they received special tokens of favor, first from the long parliament, and afterwards from the Protector; so that they were better prepared, than they could have been under the house of Stuart, to resist the arbitrary encroachments of Charles the second, and of his weak and popish successor. The hand of God was also very conspicuous, in screening our ancestors from the blow which was aimed at their liberties, and was on the point of taking effect, when the revolution in 1688, placed William and Mary on the throne of England. Nor was the ever watchful and protecting care of providence less remarkable in discovering to our fathers the plots, and defeating the machinations of the French and Indians, from which, in so many instances, they narrowly escaped with their lives. And I must not omit to add, that in all the events, which led to the severance of these provinces from the British Empire, it is manifest, that to God belongs the glory of our happy emancipation.

Surely in reviewing their mercies, dangers, and deliverances, no people could ever more appropiately adopt this song, in the house of their pilgrimage: 'If it had not

been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul. Blessed be the Lord who hath not given us a prey to their teeth.—Our soul is escaped, as a bird out of the snare of the fowlers, the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.'

I have already touched upon the character and institutions of our forefathers, in that brief contrast, to which I found myself almost insensibly led, in the commencement of this discourse. But it would be doing great injustice to their memory, and to the present occasion, so slightly to pass over this part of the subject. It is not possible for me, however, to be very particular; nor even did the time permit, should I attempt to hold up those pious and patriotic worthies, as in all respects faultless models for the imitation of posterity. As nothing human is perfect, they certainly had their failings, and it cannot be denied, that in their treatment of those, who differed from them in religious opinions, they too often lost sight of the mild and tolerant spirit of the Gospel. The severity of some of their laws against Quakers and fanatics, can never be justified. Still less can that unaccountable infatuation, which prevailed in some parts of New England for a time, and led to the punishment of innocent persons, for the supposed crime of witchcraft.

But that, let it be remembered, was a dark age, not in America only, but all over the world. The clouds of superstition still hovered over the most enlightened minds. The rights of conscience were no where well defined, or understood. It had been a settled maxim, in Eu-

rope, for more than a thousand years, that a free toleration of religious faith and worship, differing from the established forms, could not safely be indulged in any community. As for witchcraft, it was one of the popular delusions of the age; which however did not appear in New England till after the pilgrims were in their graves, and it ought in this connection to be known and remembered, that the pious Baxter, and the great and good Sir Matthew Hale, were strangely borne away by the prevailing infatuation. The progress of mental emancipation, has always been slow, even under the most favorable circumstances; so that to try men, who lived two hundred years ago, by the light which we enjoy, and to condemn them for not seeing as clearly in the early dawn, as those do who live in broad sunshine, would be extremely illiberal.

Upon a fair and impartial view of the case, therefore, instead of wondering, that our ancestors still adhered to some of the superstitions and severities of the dark ages, the real wonder is, that they rejected so many, which in other countries, were then cherished, by men of the first talents and most liberal principles.

But our fathers have been severely censured on another account. It is said, that none but members of the churches were allowed to hold any civil office, or to give their votes in the election of rulers; and this is represented as a most unjustifiable exclusion. My first reply to this charge is, that the exclusion complained of, prevailed only in two of the colonies, and in those but for a short time. Secondly, while it continued, it may possibly have been a necessary measure, to prevent the ascendency of new adventurers, having different principles, who might, had they been allowed to vote, have destroyed the foundations on which all our invaluable institutions now rest. After

every abatement which can be made, with even the semblance of candor, more than enough of solid merit will still remain, to entitle the fathers of our tribes, to the admiration and gratitude of the latest posterity. The whole world may safely be challenged to produce a single example of ardent piety, sound wisdom, and high minded patriotism, in the founders of any ancient, or modern state, which can for a moment be compared with the instance before us. To justify this high encomium of the pilgrims, I need only refer you to the unvarnished history of their times; to their various laws and regulations; to their reverence for divine institutions; and to the combined influence of all these, upon liberty, literature, morals, and religion, through the long period of two centuries.

It was not for gain, nor for glory, that the Puritans braved the billows of the ocean, and the perils of the wilderness. It was to free their conscience, from burdens which 'neither they nor their fathers were able to bear.' It was, that they might enjoy the privilege of worshipping God, according to the simplicity and purity of his word. It was to set up a standard for Christ in this far land, and to plant a great continent 'wholly with right seed.' It was to provide an asylum for the oppressed, and to perpetuate the choicest blessings through all generations.

What the fathers of New England were, and something of what they did, may be gathered from the following outline.

First. In doctrine, they harmonized with the great luminaries of the Reformation. They worshipped God as Father, Son, and Holy Ghost, three in one, and one in three. The proper divinity and vicarious sufferings of

the Lord Jesus Christ, the supernatural agency of the Spirit in renewing the hearts of sinners, justification by faith alone, divine sovereignty, personal election without any fore-sight of worthiness in the creature, perseverance in holiness unto the end, and the eternal punishment of the wicked as well as happiness of the righteous; these and the other kindred doctrines were prominent articles in all their confessions of faith. They had none of that critical acumen, which is now so dexterously employed, by some of their descendants, to explain away the most positive declarations of the Scriptures; none of that daring which would pluck the crown from the head of Jesus; and none of that *charity*, which would present the right hand of christian fellowship indifferently, to him who adores Immanuel as 'God over all blessed forever,' and to him who would degrade the eternal Savior, to the rank of mere manhood.

Secondly. In discipline, the founders of the New England churches were strictly *congregational.* They denied the authority of Archbishops, Bishops, and all such ecclesiastical tribunals, as exercised a coercive power in England and Scotland; but they admitted the right and expediency of *consociating* for mutual edification and advice.

Thirdly. The religion of our puritan fathers did not consist in mere abstract doctrinal propositions and modes of church government. It was eminently spiritual and practical. It was a religion of the heart, as well as the head. The essence of it was, that 'holiness without which no man shall see the Lord'—that 'love which is the fulfilling of the law.' They were men of prayer, and they were 'strong in faith.' They knew what it was to wrestle with the 'Angel of the covenant' and 'to prevail.'

They were peculiarly attentive, both to the smiles and frowns of providence. Public dangers and distresses, such as exposure to enemies, unfruitful seasons, the destructive rage of the elements, the ravages of insects, and all the more private afflictions and disappointments which they experienced, were regarded by them as the rebukes and judgments of a holy God, and as calling for public and private humiliation. Accordingly, they kept a great many solemn fasts, and received extraordinary answers to the prayers which, on such occasions, they offered up to him who was able to save.

No people, I believe, ever set a greater value upon the institutions of the gospel, or more conscientiously regarded its holy precepts. There was no sacrifice which they were not ready to make, to secure for themselves and their families, the regular administration of divine ordinances. Their first care, when they landed upon these shores, and afterwards in extending their settlements was, to organize churches, settle ministers, and build meeting-houses. And so highly did they prize religious instruction, that in some instances, even while their congregations were small and feeble, they supported both a pastor and a teacher at the same time. This was the case at Salem, Hartford, and New Haven.

Nor did they think it enough, merely to secure the talents and labors of the public 'teachers of piety, religion, and morality.' They attended punctually upon the preaching of the word. They were none of your fair-weather, or half-day worshippers. They were not like too many of their descendants, whose week-day fortitude stands unquestioned, amid the war of elements, under the scorching blaze of summer, and the driving inclemencies of winter; but when the sabbath comes, are so terri-

fied by every cloud, and have such a dread of panting and shivering, that they cannot venture abroad. No. Our ancestors were none of these. They thought if it was the duty of ministers to preach, it must be the duty of the people to hear; and that if they were able to pursue their secular business through the week, they could, ordinarily, have no excuse, for absenting themselves from public worship on the sabbath. Indeed, in their strict and conscientious observance of holy time, as enjoined in the fourth commandment, they have left us an example worthy of themselves; and one which, at the same time, most solemnly reproves our degeneracy. In addition to what I have already said on this point, the following facts may serve as a general exemplification.

Notwithstanding the season was so far advanced, when the pilgrims whose landing we this day commemorate, arrived in the harbor of Cape Cod, and they knew not where to begin a settlement, they recalled their exploring parties, and all spent the first sabbath in appropriate religious duties on board the ship. In like manner, when four weeks later, Plymouth harbor was discovered by a party from the ship, and they found themselves overtaken by the sabbath on Clark's Island, they rested according to the commandment, and spent the day in worshipping the God who had hitherto preserved them, and on whom they depended for all future blessings. I well know, in what light these facts will be regarded by many, in this degenerate age: but surely no enlightened christian can ever regret, that the pilgrims had the most sacred regard for the sabbath, and other divine institutions. A lower tone of religious principle and example, must have had a pernicious influence upon many generations and would have divested them of their highest claims, to the reverence and grati-

tude of the unborn millions, who will commemorate their exalted piety.

To the religious education of their children, as well as to the duties of the 'first table,' the early settlers of New England paid great and constant attention. They gave 'line upon line, and precept upon precept.' They instructed, warned, exhorted, and reproved, with singular fidelity; and in a word, made it their grand object, not to lay up riches for their offspring, but to 'bring them up in the nurture and admonition of the Lord.'

Fourthly. Next to the advancement of pure and undefiled religion in their own souls, and in the communities to which they belonged, the promotion of sound learning in public seminaries, and of general education among the people, were objects which lay nearest their hearts. In proof of this, it is only necessary to trace the history of our higher literary institutions and common schools, as exhibited in their respective charters, in the public acts for their encouragement, and in the private munificence by which they were early supported and endowed. Whoever may think it worth with his trouble, to look into the colonial laws of New England, will find the broad basis of our whole system of education, carefully laid by our wise and provident ancestors. Nor,

Fifthly, Were they unmindful, as the same venerable codes abundantly testify, of any measure that was necessary to guard the interests of morality in the community. They held in the utmost abhorrence, and bore the most decided testimony against profane swearing, drunkenness, tavern-haunting, gambling, wantonness, idleness, and vagrancy: and their pious exertions to preserve their children, from the destructive influence of immorality, in whatever shape it might appear, were crowned with a di-

vine blessing. Those loathsome and ruinous vices, which have since 'come in like a flood' upon the land, were hardly known among them for two or three generations.

And now, in finishing this hasty sketch of the New England worthies, in her first and golden age, I must not fail to mention, that they were the steady friends, the active promoters, and the fearless champions of civil liberty. While they acknowledged the supremacy of the crown, they guarded the inalienable rights of the colonies, with consummate wisdom and prudence; plead their cause from time to time, with distinguished ability; and resisted every arbitrary encroachment upon their chartered privileges, with a firmness which has never been surpassed, and can never be too much admired. In truth, the patriots and heroes of later times, the Adamses, the Warrens, the Trumbulls and their associates, who achieved the independence of New England, only finished what their equally gallant grandsires had more than begun. While, therefore, we annually commemorate the heroism and perils of the men of '76, let us not forget, that we are even more indebted to the fathers, who counselled and prayed and acted for us, a century before Washington and Adams were born. In the management of public affairs, our ancestors remembered that they were acting for posterity; and it is very observable that in appointments to office, they not only, in general, gave their votes for the best men, but very rarely changed their candidates; so that if a governor or an assistant, was found competent to the duties of his station, and continued to discharge them with fidelity, he was almost sure of being reelected for many years in succession. This policy is still pursued, to a great extent, by our southern brethren, especially in their elec-

tions to Congress; and we little consider, what an advantage this gives them over our rotation policy.

Upon the whole, my brethren, our forefathers were men of no ordinary stamp. Some of them were endowed with great natural abilities, and had received their education in the Universities of Oxford and Cambridge; and the greater part of them were men of good sense and ardent piety. If we are now the freest and happiest people in the world, we owe this enviable distinction, more to the laws which they enacted, to the institutions which they bequeathed, and to the prayers which they offered up, than to all other human means put together. The three grand pillars on which our free and excellent government rests, are religion, education, and public morals; and these pillars were set up, like those on the banks of Jordan, as soon as the pilgrims had passed over the great waters. Yes, my brethren, we build upon the foundations which our fathers laid. They are not the work of our puny hands. Those laws, which, under God, are the glory and bulwarks of our land, are little more than transcripts from the statute books of the seventeenth century. And if we had not lost the high tone of moral and religious principle, which gave them birth, many more would have been transferred to our modern codes, which are now generally regarded as monuments of folly, or intolerance.

The fabric which was reared by puritan hands, may be likened to some venerable Gothic pile, which the skill and caprice of later ages have been employed to adorn; but which is indebted to them, for none of its noble pillars, mighty arches, and massy strength. It still reposes upon its own deep foundations, and has lost at least as much in simplicity and majesty by our attempts to improve it, as

it has gained in taste and elegance. We inherit the lands which our fathers cleared, send our sons to the colleges which they founded, live under the laws which they enacted, and enjoy the liberties which they achieved. Let us this day take an inventory of our paternal inheritance, and think what God has done for this people, in two centuries. Let us look round upon the schools and churches, the cities and villages, the mountains and vales of our beloved New England. Let us contemplate the happy condition of a million and a half of freemen, within her borders, and as many more, sprung from the same stock, who have gone to people the regions of the west. Let us praise God, when we think what New England is permitted to do for the conversion of the world; when we count up her missionary and bible societies; her sons training up for usefulness, in our numerous flourishing seminaries, and her sons and daughters, going forth to bless the heathen on the Missouri and the Arkansas, on the farther distant shores of Asia, and in the islands of the sea. Let us stir up one another to holy thanksgiving for the copious effusions of divine grace upon this our goodly heritage; and let us pray for the spiritual exultation of the Psalmist, while we lift up our voices to heaven in his own inimitable language. 'Thou hast brought a vine out of Egypt and planted it. Thou preparedst room before it, and didst cause it to take deep root and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river.'—'Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For lo! the kings were assembled, they passed

by together. We have thought of thy loving kindness, O God, in the midst of thy temple. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.'—'Walk about Zion, and go round about her, tell the towers thereof. Mark well her bulwarks, and tell it to the generations following. For this God is our God forever; he will be our guide until death.'

My brethren, all earthly things are changing. One generation passeth away to make room for another. 'The fathers, where are they?' We shall soon follow them, and our children will come and lie down quietly by our side. When a hundred years more have passed away, not one who hears me will be alive, to commemorate the landing of the pilgrims. But the same sun will shine, the same vallies will smile and sing, the same church will live, and the same God and Saviour will reign. May we not hope, also, that a glorious destiny awaits unborn generations, who will look back to the exiled Puritans as their fathers? In less than thirty years, according to the ordinary rate of population in this country, there will be more than six millions of freemen of New England origin; and when the next centennial celebration shall arrive, there may be forty, or fifty millions. Another hundred years from that time, will doubtless usher in the full-orbed glories of the millenium; and then who can tell, with what holy rapture, the descendants of the pilgrims on the shores of two oceans, and throughout all the vast intervening regions, will unite in one grand chorus, saying, 'Alleluia, for the Lord God omnipotent reigneth!'

THE WAY TO BLESS AND SAVE OUR COUNTRY.*

Train up a child in the way he should go, and when he is old he will not depart from it.'—*Prov. xxii.* 6.

HARDLY anything, I believe, is more difficult, than to incorporate the conviction with our settled habits of thinking and acting, that the most common and familiar truths are often the most important. They are like household faces and voices, which strike us the less, for having been with us from our childhood. It costs us an effort to enter into the spirit of trite proverbs and every-day quotations from any writer, however fraught with wisdom either human or divine. To say, for the thousandth time—

> ''Tis education forms the common mind,
> Just as the twig is bent the tree 's inclined,'

is to compress volumes into a single couplet; and is no less true than it was when the felicitous comparison first occurred to the poet's mind; and yet, how threadbare and uninteresting has it become. How few, of all the thousands who receive its indelible stamp in the nursery, ever stop to think of its mighty practical import.

Thus it is, I apprehend, with that divine aphorism which

* Preached in Philadelphia, at the request of the American Sunday School Union, May 3, 1831.

I have chosen for my text, *Train up a child in the way he should go and when he is old he will not depart from it.* What words were ever more fitly spoken by mortal lips; and yet have these 'apples of gold in pictures of silver,' so long been familiar to us, that we little think of their intrinsic and inestimable value. Can we spend the present hour more profitably, than in subjecting them to a minute and careful examination?

As every science and course of instruction depends, essentially, upon a few elementary principles, and that of Christian education as much as any other, so a familiar acquaintance with these principles is essential. Before we undertake to teach, it is extremely important that we understand the primary laws of thought and feeling; and that we have an intimate acquaintance with the elements which we are to arrange and combine, so as to strengthen every faculty, and to secure the most perfect developement of symmetry and beauty. And, whatever our ultimate object may be, we must begin at the beginning. We must commence with the simplest combinations, either of characters, substances, thoughts, or affections. This holds true, whether we would construct the most ordinary machine, or measure the height and magnitude of the stars; whether we would unlock the stores of literature in a foreign language, or fathom the deepest wells of our own; whether, in short, we would, in any way, concentrate and direct the mighty energies, either of matter, or of mind. He who should wait for his son to understand Paradise Lost, before he would teach him the first lesson in two letters; or, who should attempt to bend an oak of fifty circles, would be about as wise, and about as successful, as the parent who should wholly neglect the religious instruction of his children in their tender years, and then undertake

to change their habits, and mould their hearts in the strong maturity of passion and appetite. We must begin the work early, or we shall 'labor in vain, and spend our strength for nought and in vain.'

The elements of things never change. The laws both of matter and mind are immutable. What they were three thousand years ago, they were yesterday, and always will be. The same intellectual and moral cultivation which was needful then, is required now. The same motives which swayed the reason and the conscience before the Christian era, or before the flood, would, in like circumstances, sway it now. And the same course of instruction and discipline which formed a good moral and religious character in the time of Solomon, would produce similar results at any other time. If it was then true, that children trained up in the right way, would not depart from it, it is still true, and will be in every coming age. For the young mind and the young heart are everywhere alike. Children are just what they always have been. They have the same constitution; the same physical, intellectual, and moral susceptibilities; the same bias to evil; the same plastic nature; and they may, by the blessing of God, on early and pious training, be moulded into the same virtuous habits.

And what is true of one child, at any given time, is true of a thousand or a million. The meaning of the text, obviously, is not, train up *this* child, or *that* child, but train up *any* child in the way he should go, and when he is old he will not depart from it. Here and there a mournful exception there possibly may be. One child in an age, or a country, thus piously educated, might possibly bring down a father's grey hairs with sorrow to the grave: but if the earth should now and then tolerate one

such reprobate upon a thousand leagues of its surface, the general rule would not be affected.

It becomes extremely interesting, therefore, to inquire,

What is it to train up a child in the way he should go?

How is it that such training forms a permanently virtuous and pious character? And,

How the whole youthful population of our country may be thus piously educated?

I. What is it to train up a child in the way he should go? Here a few preliminary observations will, if I mistake not, lead to a clear and satisfactory answer. The elements, or first principles of education, and indeed of all science, and of all things, are extremely simple. We know, for example, that the sublime, and almost incredible discoveries of modern astronomy, are based upon numbers, lines, and angles, which are familiar to a little child. How few and simple, too, are the substances which constitute this great globe, with all its solid ground and restless waters; its smothered fires and teeming population! The philosophy of mind, so wonderful, so illimitable, so godlike—what are its elements but the simplest thoughts and perceptions imaginable? And the science of morals, reaching, as it does, from earth to heaven, from the lowly cottage up to the 'throne of God and the Lamb,' on what does it rest, but the simple principle of love?

One of the most striking characteristics of the present age is *simplification.* Almost all our improvements in mechanics, in the arts, in the use of natural agents, and in the science of education, consist in the discovery and application of more simple principles than had before been observed. Hardly a month passes without some

new invention, or discovery, by which power is gained or dispensed with: and by which human labor is rendered at once more perfect, and more productive. And who can look at those great benevolent institutions, which are the glory of the present age, without being struck with the simplicity of their principles; with the unparalleled extent and efficiency of their operations? How much more is done to enlighten and save mankind, than the world ever dreamed of, till the current century, and with how little comparative cost. It is sufficient, here, just to name the American Bible Society, the American Tract Society, and the American Sunday School Union, which now holds its seventh and brightest anniversary. Who would have believed, thirty years ago, that so many denominations of Christians could ever be brought to meet on common ground, in any such great Society; or that so many millions of people could be furnished with the means of improvement in knowledge and piety, with so much ease, and so little expense? Verily, 'it is the Lord's doing, and it is marvellous in our eyes.'

But while we speak of these and other astonishing improvements, in so many departments of Christian benevolence, let us not credit ourselves with inventions which are as old as the Bible itself. A little reflection will be sufficient to convince any man, that we have discovered no new principle in morals, or religion—in the spread of the gospel, or in Christian education. In all our plans for doing good, we are only approximating to the divine simplicity of that perfect compend, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself.' Our Foreign and Home Missionary Societies, what are they doing, but in simple obedience to the command, 'Go

ye into all the world, and preach the gospel to every creature?' All our Bible and Tract Societies, what are they employed about, but just scattering abroad those leaves of the tree of life, 'which are for the healing of the nations?' And this great and prosperous Union, what is it doing, what can it ever do, more than is implied in these few monosyllables, *Train up a child in the way he should go?* As there never was a more simple plan thought of for renovating the world, so none could be more comprehensive, or effectual. Let it once be thoroughly tried, in any state or nation, with a humble reliance on the grace of God; that is, let every child be trained up from infancy in the right way, and how wonderful would be the moral transformation in the space of forty years! Let the same thing be done everywhere, and how soon would there be 'new heavens, and a new earth?'

What then is it to train up a child in the way he should go? The general import of the term is perfectly obvious. To *train*, is to draw from act to act, by a skillful influence—to form to any practice by exercise—to invite, allure, educate, bring up; or, as it is in the margin of the text, to *catechise*. Thus, a young animal is *trained*, when he is gradually brought under subjection to his master, or when he is made docile, trusty, and useful. A soldier is *trained* for active service, when he is taught the art of war by an experienced officer, and is by degrees inured to hardships and dangers.

A child is *trained*, when, instead of being left to grow up in ignorance, and follow his own inclinations, he is brought under the influence of instruction and persuasion—of mental and moral discipline. And he is trained up in the *way he should go*, when he receives a pious

education, commencing with the dawn of intellect, and continued till his character is formed and settled;—when his wayward propensities are watched and checked in their earliest manifestations;—when his opening mind is carefully imbued with moral and religious truth;—when his conscience is exercised to a quick discernment of right and wrong;—when his heart is made habitually to feel the presence of high and holy motives;—when the budding of every kindly affection is cherished by the breath of prayer; and when, in fine, virtuous habits of thought, of feeling, and of action, are gradually consolidated into great and abiding moral principles.

If the process is not begun early; if any one thing is neglected; if the parent, or other religious teacher is incompetent, or unfaithful; if the system of religious education is not carried out; if, in religion, any aliment but the 'sincere milk of the word,' is offered and received: and if the best instructions are counteracted by bad examples in the family, or in the school, then the child is not trained up in the way he should go. He may be taught to read ever so early; he may be put under the tuition of the ablest masters, in every branch of science and literature; he may outstrip all his fellows in mental discipline and attainments; he may, in a popular sense, receive a finished education, and yet not be educated at all in the sense of my text. 'The fear of the Lord is the beginning of knowledge.' Whatever other advantages any child may enjoy, it is only when he is treated as a moral and accountable being; it is only when the truths of the Bible are laid at the foundation of all his attainments; it is only when he is taught 'to fear God and keep his commandments,' that he is trained up in the way he should go. It is a thorough Christian education alone, which can secure our

children from vice and ruin; which can guide their feet in 'the ways of pleasantness and the paths of peace.' But,

II. How is it that such an education forms a permanently virtuous and pious character? There is something in the power of habit, over all our faculties, whether bodily, intellectual, or moral, which I do not pretend to comprehend, and which I shall not therefore attempt to explain. The facts in the case are undeniable. Nothing is better settled than that the frequent repetition of any physical art, or mental process, begets an aptitude for the same thing, which it is extremely difficult to overcome. The unconquerable despotism of bad habits is proverbial. 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil, learn to do well.' The same is true of good and virtuous habits, though not in so high a degree. I am far from believing, that there are any blank leaves in the book of human nature, even at the beginning of it. Many a dark and crooked line appears upon the opening of the very first page. But still there is room to write the law of God upon it, and by the use of proper means, made effectual by the Spirit, the law of sin may be gradually obliterated. What I mean to say is this. God has so made us, such is the constitution of the human mind, (notwithstanding the terrible blot of innate depravity, which nothing but his Spirit can ever wipe out,) that, under suitable instruction, a virtuous character may be formed, which will stand the shock, at least of ordinary temptations. This is what I call the *natural* effect of right training upon the mind; and in this view of the subject, I am borne out by a great many striking analogies. The world is full of them. While the clay is soft, you can mould it into what form you choose. You bend the sapling of

a year's growth with perfect ease; and in becoming a great tree, it most obediently follows the direction which your finger gave it half a century ago. Wherever a stream first begins to flow, there it cuts out a channel for itself, and there it is likely to flow forever. And so it is with the infant mind. First impressions are deep and permanent. Every early bias has a prodigious influence upon the future character. When these biases are in a right direction, they grow and ripen into good habits; and the man thenceforth travels on in the path of rectitude and happiness.

But while I lay so much stress upon the *natural* force of a religious education, I am fully aware, that this can never be our chief reliance. 'The carnal mind is enmity against God.' It is so in our children at the tenderest age. 'They go astray as soon as they are born, speaking lies.' The most pious education can never reconcile them to God. It is the Holy Spirit, alone, which can 'put his law in their inward parts, and write it in their hearts.' This is the only perfect security. Now, whether every child in the land would be savingly converted, if all were trained up in the right way, I do not certainly know; but I feel quite sure, that nobody can prove the contrary. Is it too much to affirm that the experiment of what, by the blessing of God, might be accomplished in this way, has never yet been tried, even upon a small scale? How many children in the world, think you, have ever yet received as good a Christian education as it is possible to give? What if your children, or mine, have grown up under our care without being born again? What does this *prove*, but our own unfaithfulness? Is God slack concerning his promises? Is not the time coming, when all shall know him from the

least to the greatest? And who can tell, but that during the millennium, every child will be converted, either in its mother's arms, or in the Sabbath School?

But however this may be, no one who believes the word of God, or gives any heed to the testimony of experience and observation, will question the vast importance of early religious instruction. An insatiable and prying curiosity may exhaust itself in trying to explain *how* it is, that early training produces such mighty results; and 'some man' may, if he chooses, declare that he will never believe what he cannot comprehend: but with the text and the facts before us, the path of duty is perfectly plain. We are just as much bound and encouraged to co-operate in promoting the great cause of Christian education, as if we could see every secret step of the process by which virtuous and pious habits are formed. We come now to inquire,

III. How, or by what *means*, the whole youthful population of our country, may be trained up in the way they should go? Is such a thing practicable? Is it not too much for Christian philanthropy, with all her wealth, and all her influence, and all her faith, and all her holy yearnings, to attempt, or hope for? Certainly it is not too much. 'All things are possible to him that believeth.' There is obviously one way in which the blessings of religious education *might* be extended to every family in the United States, without the least difficulty, were the natural guardians of the young qualified for the responsible and endearing relations which they sustain. It undoubtedly devolves upon parents, first and chiefly, to train up their children in the way they should go; to begin the work at early dawn, and to carry it forward with many prayers, till 'Christ be formed in them the hope

of glory.' Were fathers and mothers all enlightened and devoted Christians, (as they ought to be,) no child would be neglected. Under the cultivation which this universal piety would ensure, a transforming power would operate silently, but mightily, upon all the young millions of our country's hopes. Even then, 'helps' might, no doubt, be highly useful. Parents might need assistance in carrying forward to maturity the best systems of religious education. Many certainly would.

But how much more is foreign aid called for, in the existing state of things? What an awful dearth of piety is there, at the head of more than a million and a half of American families! From this quarter, then, a religious influence upon all who are now coming forward into life, with the destinies of the nation in their hands, is hopeless. Not one third part of them will ever be brought up in the nurture and admonition of the Lord, by those who gave them life. Must they then be left to grow up in ignorance and sin, and to pull down the pillars of the state upon their devoted heads? You promptly answer, No! Instant, and loud voices, from every quarter of this great and prosperous city, answer, No! All the managers, and auxiliaries, and agents, and depositories, and friends of this heaven-born Union, answer, *No!* All the Sabbath school libraries in the land, and more than sixty thousand teachers, answer, NO! And soon will the whole American Church, with a voice like the sound of many waters, answer, NO!

Here, in this blessed Union of hearts and hands, of counsels and prayers—in this flowing together of the waters of life from so many different sanctuaries, I see a pledge that every child in the city and country, on the sea-board and by the great rivers of the west, shall be

sought out, and have the opportunity of being instructed 'in the right way of the Lord.' Did the time permit, and were it necessary, I might here trace the history of this blessed institution, from its precarious infancy to the lifting up of its head among the stars. I might speak of its early struggles, and the recent triumphs of its faith and its works—of the destitute regions which it has explored—of the thrilling appeals which have gone forth from the fullness of its heart—of the four hundred and fifty thousand children now in its schools—of the vast multitude of books which it has published—of the incalculable amount of good which it has already accomplished, and of its noble resolution, at the last anniversary, *to supply the Valley of the Mississippi with Sabbath schools in two years.*

But it as little needs the eulogy as the defence of my feeble voice. It has excited the admiration, and kindled the eloquence of the statesman, as well as the divine. Mightier voices never thundered in our National Capitol, than have spoken its praises. On a memorable recent occasion, we have seen 'the north give up, while the south kept not back.' And then it was that the wrestling of the giants gave place to exalted moral reasonings, and mutual congratulations. But what is more than all, the character and deeds of this blessed Union are 'written, not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.' Its record is on high. Its all-comprehensive and sweet benevolence is reflected from nearly half a million of happy faces every Sabbath day, and gratefully acknowledged by as many tongues. What it needs, is not the approving testimony of a humble individual, from the place which I now occupy, but the zealous co-operation of all the

friends of religion, and of our free institutions; and above all, the continued smiles of Heaven upon its counsels and its labors.

I shall therefore just glance at the principles of the Union; its admirable adaptation to the religious wants of of our country, and the genius of our government; and then press upon every class of our citizens, the duty of sustaining it, and of extending its operations. It is the glory of this institution, that it belongs to no religious party, or sect. Here all minor differences of opinion are merged in the acknowledged principles of a common faith, and yet so as to leave each denomination at full liberty to inculcate its distinctive views upon all the children of its connection. Thus while each tribe in our American Israel retains its own standard, all the tribes are represented in the blended studding of one common breastplate; and all move on together under His banner, 'who was with the church in the wilderness.' The objects of the Union, as expressed in the first article of the Constitution, are, 'To concentrate the efforts of Sabbath school societies in different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's day—to disseminate useful information; circulate moral and religious publications in every part of the land; and to endeavor to plant a Sabbath school wherever there is a population.' These objects are worthy of that enlightened benevolence which founded this noble institution, and cannot fail of securing the approbation of every Christian, and every patriot. The obvious design of the system is, to pre-occupy the infant mind, throughout this great republic, with the principles of virtue and piety—to sow the good seed, and keep out the tares—to teach all the rising millions of a

mighty empire, as they come up successively into life, their relations to God, their high duties and their immortal destiny. It is, to enlighten the understanding and educate the heart—to make virtuous and happy families and neighborhoods—to make good men and good citizens—good rulers—good and loyal subjects of the king of heaven; and, as a matter of course, good and peaceable subjects of a republican government. The design of the American Sunday School Union is, to send abroad a moral power which shall quench all the remaining fires of intemperance, and lock up every gaming house, theatre, and brothel; and transform the whole army of drunkards and paupers into useful and independent members of society. It is, as soon as possible, to tear up every criminal docket, and stop all profane swearing, slander, and cheating. It is to rescue the Sabbath from every kind of profanation, and to inculcate upon the young, every truth, and every duty that is found in the Bible. The grand design of this institution, in short, is, to empty the prisons and fill the churches; to expel misery and crime in every form from the land; to spread pure and undefiled religion over all the east, and west, and north, and south; and to train up our whole population for the kingdom of heaven. Such is the undisguised, the godlike design of the American Sunday School Union.

And need I stop to show how admirably, how perfectly, it is adapted to the wants of our country, and the character of our free institutions? Whose soul does not kindle within him, when he thinks of what has already been done by this institution, and of what it is now doing in every corner of the land? How it seeks out the poor and the ignorant, and by bringing them together every week within the Sabbath school, with children of better circum-

stances, introduces them into a new world of thought, and feeling, and moral influence. How it everywhere offers to adopt the fatherless, and to assist the widow in training up her family for usefulness, and for glory. How its instructions 'drop as the rain, and distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass.' How like an angel of mercy, it extends its visits where the Bible is scarcely known, and no morning or evening sacrifice goes up, and no pious counsel ever flows from parental lips; and how it allures the little strangers to God, whom it finds in these abodes of moral death, and turns their feet into the path of life.

Now is any thing wanting, but just to extend the blessings of this divine charity, and establish an efficient Sabbath school wherever there are children to be trained up in the way they should go? Would not the other means of grace and salvation follow almost of course? The Bible would certainly be there; nor would it be in the power of the prince of darkness himself to keep out the heralds of the cross. No village, or scattered settlement, that is once brought under the heavenly influence of faithful Sabbath school instruction, will ever consent to live without a preached gospel.

Need I speak of the cheapness of this system of religious education? When once fairly introduced, how trifling is the expense. Who, of all the sixty thousand teachers now employed, desires, or would consent to receive any pecuniary compensation? Which of them does not reap a rich reward in personal improvement, and in the pleasure of doing good? Never was so much labor performed so cheerfully, so faithfully, and so productively, for nothing. The contingent expenses of so great an institution must indeed be large. So vast a territory as

ours cannot be explored and organized but by the employment of many agents; and Sabbath school libraries cost something. But who, in the last age, would have believed it possible to purchase as much entertaining and useful reading for an hundred dollars, as can now be had for thirty? I confess that I am astonished when I look into your depository, and ask the prices of your publications. That congregation, or settlement, must be poor indeed, which cannot afford to procure a handsome library.

Of the happy adaptation of this wonder-working system to the genius of our free institutions, but little need be said. It must strike the eye and the heart of every enlightened patriot, at a glance. Our government is not a government of force, but of influence. Its only sure basis is the virtue and piety of the people. In the absence of these, should Heaven in its wrath ever visit us with so dark a day, it must inevitably fall. When it is gone, you may plant the soil on which it stood with swords and bayonets; you may compel a degenerate race to crinige at the foot of a throne; and you may proudly construct the monuments of national servitude, with cannon upon the battle field; but without the living principle of moral rectitude, in the mass of the people, no country can long be free and happy.

Now, the American Sunday School Union offers to provide the very security which is wanted, by carrying the blessings of religious education into every family; by planting the seeds of piety in every tender mind; by extending its adoption to every abode of moral orphanage; and by giving its pledge, that, with God's blessing, the whole rising intellect and heart of our country shall be taught to fear God, and keep his commandments. This

is what the wisest and best of our statesmen, as well as ministers of the gospel, propose to do. Here are Moses and Aaron united in counsel and in labors, for the common good. Here is the true American union, of which no Christian, and no patriot can ever be ashamed. It is the glory and safety of our country. It is an union which gives its money, gives its time, gives its influence; and strives, in its daily prayers, to raise up good Chrstians and good ministers—good citizens and good rulers. It is such an union as was witnessed when Aaron and Hur held up the hands of Moses in the battle. An union of intelligence, public spirit, and deep moral principle, in all the members of the community, which effectually secures a conscientious obedience to the laws. That sort of union which makes every patriot a Christian, and every Christian a patriot. That union, in fine, which exists where all the members of a great family, 'love one another with a pure heart, fervently.'

This, I hardly need to say, is the only union of religion and civil government which the friends of Sabbath schools desire, or would consent to. For this they 'long, for this they pray.' And may such an union of hearts and minds, in all that can promote the public welfare, be speedily consummated by the universal prevalence of true religion. May the essential principles of the Bible be thus graven on every youthful heart, and may its life-giving spirit so thoroughly pervade all our institutions, as to animate them with a sound and enduring vitality.

But to this end, parents, teachers, ministers, churches, and all who love God, and their country, have a great work to do. While the American Sunday School Union must rely supremely upon Heaven for support and success, *subordinately* it 'lives, and moves, and has its being' in

the favor of the people; especially of the pious, benevolent, and influential classes. To such, then, let me earnestly appeal on the present occasion. And,

First, to parents of every communion, and every rank in society. Consider your responsibleness, and accept the aid which is proffered you, in the religious education of your children. Sabbath schools can nowhere exist, but by your permission and countenance. For whom do so many teachers and superintendents ask the privilege of toiling, and often under great bodily exhaustion, from Sabbath to Sabbath, and year to year? Is it for themselves, or for you and those whom God hath given you? And will you not bid them God speed—will you not help them? For whom did Christ die? Was it not for your children, and will you not bring them to him in the Sabbath school, that he may there take them up in his arms and bless them, as he has blessed thousands of others?

But here let me earnestly caution you against devolving the whole business of religious education upon others, as if their readiness to assist you could ever excuse you from the duties of catechizing and other family instruction at home. I greatly fear, that even many Christian parents are in fault here; and I do know, that some devoted teachers have almost doubted, on this account, whether their labors were of much use.

Now, such neglect on your part, is most ungrateful to God and to them. It is discourging, it is cruel! It is as if you should requite an overflowing benevolence, in offering to aid you in feeding and clothing your children, by just throwing off the whole burden from your own hands. And do not imagine that you have done all your duty, when you have secured the religious education of *your own* children. As it respects other families, the

only questions are, do they need your assistance, and is it n your power to help them? How many are there, who cannot, or will not, decently clothe their children, and furnish them with the necessary books; and how comes it that you can purchase hundreds of the most interesting little volumes for your own children, at one quarter of the price which they used to cost? Could you have done it, if the Sunday School Union had never been formed? And, can you not afford in your turn to help the Union? Is it not a debt which you are solemnly bound to discharge?

To those of you, my friends, who give your time and thoughts to this great work, as superintendents and teachers, much more might be said, by way of encouragement, exhortation, and advice, than the time will permit. Where then shall I begin? Shall I speak of *duty* as the constraining motive to action and perseverance? The theme before us, no doubt, is fruitful of such arguments, and appeals, beyond almost any other. But the word *duty* is too cold—it has too little heart for such an enterprise as that in which you are engaged. It is a word which I am persuaded cannot be found in the vocabulary of heaven, and the sooner we can make it obsolete on earth the better. How strangely would it sound, to say that the angels serve God day and night in his upper temple, because they think it their duty to serve him! And surely it is high time, for the *church* at least, to emigrate from the polar circles of Christianity, and move nearer to the sun. To love God, and Christ, and the souls of men, is a very different thing from being convinced that it is our *duty* to love them. So to teach and pray in the Sabbath school under the constraining influence of *love*, is heaven-wide from any emotion which a mere sense of duty can excite.

Need I undertake to show you what a privilege it is, to be a Sabbath school teacher, and would be to the greatest man in the world.

Suppose, then, for a moment, that you could summon around you every Lord's day, some of the most prosperous and influential men of business—some of the most devoted and useful preachers of the gospel—some of the ablest advocates and judges, and some of the most distinguished legislators of our country? Suppose you could do this as easily as you can now call your classes together, and could open the Bible before them, and impress its great truths upon their hearts and consciences, and give a permanent shape to their whole character? Would you not esteem it an honor and a privilege? And could you possibly exert so mighty an influence in any other way?

Well then, what are the facts in the case? Have you not actually before you, every Sabbath, some of the future ministers of the church, and rulers of the country? Some of the great merchants and bankers, jurists, legislators, and physicians of the next forty years? That little boy, who now listens to you with so much interest, and whose heart and intellect you are helping to fashion, will one day preach the everlasting gospel to the Hindoos, or the Chinese. And that other lad whom you found in the cellar, and allured to your school-room, will, in your own life-time, be at the head of business in your city. Among those whose characters you are forming, on the eternal basis of Scriptural truth, one may be a Howard, another a Martyn; one a Whitefield, and another a Robert Hall, or Jonathan Edwards. That little child, now at the head of his class, may become another Franklin, or he may hereafter sit upon the bench of the Supreme Court, or he may one day be President of the United States!

What an influence! What an advantage, to have the first training of the young idea, and to direct the moral power of a great nation! The thought is prodigious. And yet it simply represents the actual prerogative of Sabbath school teachers, wherever the system of the American Sunday School Union shall be carried into full and complete effect. Nor is your influence as teachers at an end; nor has it produced its grandest results when it is seen, not only in all the common walks of life, but in the high places of society—holding the awful balances of justice; wielding the powers of argument and persuasion; presiding over all the civil rights and institutions of a great people; and shining in the golden candlesticks of the church. It is your higher privilege to assist in training up your classes 'for glory, and honor, and immortality—in making them kings and priests unto God and the Lamb.' What power to do good! What honor conferred upon every faithful teacher, and need I add, what amazing responsibility, is here!

Ministers of Christ! heard ye that voice, in the hour of your consecration, 'Feed my lambs?' How much the prosperity of this glorious cause depends upon your faithfulness, upon your influence. To say that it cannot go on 'unto perfection' without you, is almost to say, that if it fails, or languishes, you must answer for it. On you it devolves, to *teach* the *teachers*, as well as the children of your respective charges—to counsel and encourage them in their arduous duties—to visit your congregations, and persuade them, if possible, to send every child to the Sabbath school, as soon as it is capable of receiving religious instruction, and to exercise a general supervision over this blessed system of benevolence.

While the control of the American Sunday School

Union, in all its vast operations, is very properly placed exclusively in the hands of laymen, they expect, they ask, I might almost say, they *implore*, your zealous and powerful co-operation. Surely, my beloved brethren, you will not disappoint them. You will not stand aloof from so glorious an enterprise. As your humble representative, I venture to pledge you. 'Tis done. Methinks the pledge is already taken down by the recording angel. Does any one object to the record? Let him say so, and ere it is dry, let him send up his petition that his name may be blotted out of the book!

When you look over the immense field which is to be explored and occupied by the American Sunday School Union, and behold what wide regions of moral desolation there are in our country, I am sure, dear brethren, you will not think it enough to watch over the young of your own flocks, and to see that they are fed 'with the sincere milk of the word, that they may grow thereby.' You will also look after the sheep which are scattered over those vast regions, where there are no 'green pastures and no still waters.' Like the good Shepherd, you will 'gather the lambs with your arms, and carry them in your bosoms.' You will not rest till a fold is prepared, or, in other words, till a Sabbath school is opened in every place of tents, throughout all the hundred wildernesses within our national borders. And as this great, this simple, this magnificent system of religious education extends its cheering influence, and 'the desert blossoms as a rose,' and you eagerly press on from every quarter, till you meet in the midst of one immense garden of the Lord, oh then, how loud, and how joyful will your shouting be, 'Grace, grace unto it!'

Men of wealth—men of talents and influence—ye hon-

ored civil fathers of the republic, my next appeal is to you. The managers of this glorious Union want all the aid you can give them, in extending the circle of its blessings. They thank you for what you have already done, and they ask you still to help them train up those rising millions, who are so soon to govern this great nation according to their pleasure—who will either keep the gallant ship in deep and peaceful waters, or dash her in pieces amid the foaming breakers.

Will you allow me to say, that there never was a more delusive, a more baseless vision, than that which has dazzled even some great minds, respecting the means and agents upon which the preservation of our liberties essentially depends. Every thing is to be accomplished, as they seem to suppose, by the combined influence of popular education and free constitutions of civil government. Their theory is, that as we are now in possession of the freest and best institutions in the world, we have only to keep the people enlightened in regard to their political and religious rights—only to educate them well, in the common acceptation of the term, and all will be safe. Now this is a radical mistake. It is vainly undertaking to erect and support a magnificent edifice without a solid foundation. All the light and knowledge in the universe would not make a nation secure and happy, without the broad and deep basis of moral and religious principle. I hazard nothing in saying that the Bible contains the only code of laws, or rather the elements of the only code, which can sustain our free government, or any other like it. All history and experience might confidently be adduced in support of this position. It is only by teaching the rising generation to 'fear God and keep his commandments,' that we can in-

duce them to 'obey magistrates,' to 'lead quiet and peaceable lives in all godliness and honesty,' and thus to maintain the great pillars of the state. By warmly patronizing Sabbath schools, therefore, by visiting them often, and by aspiring to the honor of becoming teachers in these heaven-founded seminaries, you can do more to undergird the ship, and keep her on in the right course, than when you, heave the lead, raise the quadrant, or stand at the helm.

But I must draw to a close. The time which I had a right to detain you is more than elapsed. And now, ye favored managers of this great and blessed Union! Ye parents, teachers, ministers, churches, friends of revivals, patriots, rulers, and judges of the land—under the smiles of heaven, the success of this cause depends upon your united prayers and efforts. You are all deeply, and may I not add, equally, interested in its success. By helping it forward, you advance the interests 'of pure and undefiled religion'—you promote the happiness and true glory of the nation, you honor God and bless the world.

Go on then, I beseech you, from duty to duty, from mountain to mountain, from river to river. Be strong in the Lord, and in the power of his might. Never rest till the noble work is done, till a Sabbath school is established wherever there are children to enjoy its blessings. Never rest till you hear the shout of 'Hosanna to the son of David,' from all the Atlantic coast, from the shores of the Lakes and the tops of the Alleghanies, and then far onward from '*the multitudes,—multitudes, in the valley of decision!*'

Dec. 31, 1

THE GOOD ARIMATHEAN.*

And behold there was a man named Joseph, a counsellor; and he was a good man and a just.—*Luke xxiii*, 50.

This was Joseph of Arimathea, and which was then very remarkable for a man of rank and fortune, he was a decided friend and disciple of Jesus Christ. He had, indeed, for a short time, shrunk from a public profession, for fear of the Jews; but now, in the last act of the tragedy of crucifixion, when the danger of an open avowal of his discipleship was exceedingly enhanced, and when even the twelve had forsaken their Master in his agony and fled, Joseph was endowed with the faith and courage of a martyr. For as soon as the mortal struggle was over, 'He went in boldly unto Pilate and craved the body of Jesus. And when he had taken it down from the cross, he wrapt it in a clean linen cloth, and laid it in his own new tomb which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre and departed.' What holy intrepidity! What fervent love! What pious care! And how sweet, after his own decease, must have been the sleep of this devoted disciple, in the very place where his Lord had lain!

* Preached at the Funeral of Nathaniel Smith, Esq. of Sunderland, Mass. February 28, 1833.

In my text, the character of Joseph is given with extraordinary brevity. He was a *good* man and a *just*. These were his highest and brightest honors—his durable riches and righteousness. Wealth and office are adventitious. They furnish no certain criterion of real merit. Though sometimes associated with high moral worth, they are commonly found in alliance with a worldly and selfish spirit. But *goodness* and *justice* and *the fear of the Lord*, are the inherent qualities of a noble and heaven-born spirit; and while they shine with peculiar lustre in the Sanhedrim, or the Cabinet, they have the same intrinsic excellence in the humblest walks of private life.

Without laying any stress, therefore, upon mere worldly and accidental distinctions, it will be my object in this discourse, to illustrate and recommend the character of 'a *good* man and a *just*.' For the sake of unity and because the greater includes the less, I shall consider the term *goodness*, as embracing both justice and benevolence. In the christian they are always blended together; so that, though they may be contemplated apart, can never be entirely separated.

I. Then, let us try to analyze the elements, of which a good man's character is composed.

II. Follow him in some of the more frequented walks of christian beneficence. And,

III. Mark the reflex influence of such a course upon his own character and happiness.

I. What are the essential elements of which a good man's character is composed? Goodness is not an attribute of the natural heart. It was indeed one of the brightest features, I had almost said, the *glory* of that divine image in which the first man was created; but when

he fell, it was entirely obliterated. Since that fatal moment, all his posterity have 'borne the image of the earthly and not of the heavenly.' Whatever semblance of *native* goodness there may be in some individuals, it is the 'form without the power'—the body without the animating spirit. It is not till God breathes again into man the breath of life, that he lives and moves and has a spiritual being. It is not till the divine image is *re-enstamped* upon his soul, that there is any abiding principle of goodness within him.

The word in its generic and popular sense, is synonymous, or nearly so, with all those scriptural terms, which denote a high degree of moral excellence,—a good man, a just man, a pious man, a righteous man, a saint, a true believer, a spiritual worshipper, 'an heir of God, and a joint heir with Christ.'

Now although any one of these appellations might serve well enough, for a general definition of that moral excellence, which distinguishes the children of God from the children of this world, I shall endeavor by a very simple analysis to develope the moral elements which present it in a new and more interesting point of light.

I know not how to do this in fewer words, than by referring to the infinite source of all moral excellence and perfection. God is good. Infinite benevolence is one of his essential attributes. There is a perfection in his character, which nothing in the universe can equal---a goodness of nature, which we can no more fathom, than we can the depths of his eternity. But this is not all---it is not to finite minds, the most interesting view of his adorable perfection. His goodness is not a vast fountain shut up and sealed; but one which overflows continually to bless the universe. It is not a sun which, though

all glorious in itself, is hung round with impenetrable darkness; but a sun which shines throughout all space, and in the life-giving emanations of which, innumerable millions rejoice. This is the true notion of infinite goodness. It is unbounded benevolence. It is that divine love, which delights in shedding abroad its beneficence, over an immense intellectual and moral kingdom.

Now, goodness is intrinsically the same, in the creature, as in the Creator. It consists of the same moral elements, whether in heaven, or on earth. In *degree* and *effect*, there is an infinite difference, but in *essence* there is none at all. As there is 'one glory of the sun, and another glory of the moon, and another glory of the stars,' and yet it is the same light that shines in all; so it is the same kind of benevolence, 'which gives a cup of cold water to a disciple in the name of a disciple,' as that which emanates from the throne of God and the Lamb. It is not mere abstract moral excellency that constitutes the charm of goodness in finite beings, any more than it does the glory of the same attribute in Jehovah himself.

A good man, therefore, is not merely a regenerated, or pious man, in distinction from an impenitent sinner; but a man who *does good*, and because he delights in it. He carries his benevolence in his heart, and in his hand, wherever he goes. Unlike the insect, that retires within its own little sweet enclosure, and there surfeits and drowns itself,—if he is rich, either in temporal or spiritual things, he wishes to have others partake with him in the happiness which he enjoys. He does not say with the fool in the Gospel, 'Soul, thou hast much goods laid up for many years, take thine ease, eat drink and be merry;' but asks with Paul, 'Lord what wilt thou have

me to *do ?*' He loves to meditate on such texts of scripture as these: 'Ye are not your own, for ye are bought with a price; therefore glorify God in your body and your spirit which are his. Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. For none of us liveth to himself, and no man dieth to himself. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?'

As he grows in grace he incorporates these divine precepts more and more into the very texture of his thoughts, affections, and actions. His heart is full of benevolent desires and purposes. The glory of God, the building up of the church, the happiness of mankind—these are the great objects for which he wishes to live and toil, and spend his earthly substance. Give him the means and the opportunity of doing good—let the poor be relieved, the ignorant taught, and the afflicted comforted through his instrumentality—let Jesus Christ be honored and the world saved, and he is satisfied. These are the elements of real goodness. *It is love*, in the ever varying forms of active benevolence. It is a holy radiance that blesses every eye and heart upon which it shines. It is a perennial fountain, leaping and sparkling with life, as it pours itself out in streams of unmingled beneficence.

But in order to form a more clear and perfect estimate of the good man's character, we must,

II. Follow him in some of his favorite walks of usefulness. These, of course, vary almost indefinitely,

though they all terminate in one and the same point. They are marked out, to a great extent, by men's education, talents, professions, business, civil distinctions, and pecuniary circumstances. But whatever the good man's employment or condition of life may be, in whatever sphere he moves in obedience to the orderings of Providence, he takes for his pattern that great and perfect Exemplar, who *went about doing good.*

Is he a minister of the Lord Jesus Christ? Like Barnabas, he is 'a good man, full of faith and of the Holy Ghost.' The sacred motto which he carries along with him every where, is, 'Glory to God in the highest and good will towards men.' In his weekly preparations for the sanctuary, 'his heart's desire and prayer to God is,' that he may be enabled to provide for every one a portion of meat in due season.' When he goes into the desk, and rises up before the expectant congregation, his object is, not to amuse them with fine theories and polished sentences; but to do them good; to instruct them 'in the right ways of the Lord;' to reach their consciences and move their hearts. He speaks, not for human applause, but to honor his Master and 'save them that hear him.' In all his pastoral intercourse and labors, his paramount object is the same. 'He goes about doing good.' He teaches the young, comforts the desponding, reproves the wicked, visits the sick and the afflicted; and all, that he may promote their present and everlasting happiness.

If, instead of taking the oversight of a church and congregation in a christian land, he is sent out as a missionary to the heathen, he carries along with him the same spirit. He goes 'to turn them from darkness to light and from the power of Satan unto God.' He goes down

into the depths of their ignorance, pollution, and wretchedness, that he may reach them with the hand of christian philanthropy, and elevate them in their intellectual, moral, civil, and social conditions. He goes into the great howling wilderness, where they are perishing, that he may carry to them the bread of eternal life. He thinks of their unutterable degradation, and guilt, and misery, and he cannot rest. He sees their thronging millions on the brink of a burning eternity, and he is pained at his very heart. He *must* make an effort to save them. The yearnings of his soul are irrepressible, and you cannot keep him back except by violence.

He goes, and had we time to follow him, what outpourings of benevolence should we witness! Let the Acts of the Apostles testify. Let the authentic records of missionary labors in our own age testify. Let the poor persecuted red man say. Let Birmah speak; let Africa; let classic Greece; let the Islands of the sea. Let Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, in Pontus, and Asia, and Egypt—Jews and Proselytes, Cretes and Arabians—let them all testify in their own tongues wherein they were born. Thus are hundreds of missionaries at this moment compassed about with a great cloud of witnesses to their fidelity, their holy self-denial, and all their irrepressible out-pourings of health and life and love. Such are the labors and sacrifices of christian men and christian women, the blessed effects of which were thus predicted between two and three thousand years ago, by the gifted son of Amos. 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice, even with joy and singing; the glory of Lebanon

shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God.'

Did our limits permit, we might follow the steps of good men in all the liberal professions, as well as in private life; and might draw many striking illustrations of christian benevolence from their devotedness to the health and rights and general happiness of their fellow men. It is delightful, for example, to see a man of like spirit with 'Luke, the beloved physician,' in the chamber of sickness; and especially by the couch of poverty, patiently watching the symptoms of disease and prescribing with the same care and interest as he would do in the case of a particular friend, or even of one of his own family. It is truly affecting to see how cheerfully he rises in the cold and dark night, and hastens away many a mile, to relieve a fellow creature in distress, who has nothing to pay. And O, it is heavenly to stand by, while he whispers consolation into the ear of the dying believer, and to kneel with him as he commends the departing spirit to God who gave it.

Nor is goodness less attractive, at the bar, on the bench, at the council board, or in the hall of legislation. We admire it, every body admires it, in the disinterestedness of the advocate, tasking his utmost powers to shield innocence and penury from the talons of malignity and oppression. And how do we love and venerate the judge, who, not only holds the balances of justice with an even hand, but evidently delights in all the good which his high office enables him to do. From such an ornament to the bench, to human nature, and to the church, as was Sir Matthew Hale, and as was our own Reeve—from such goodness, ever beaming, ever active, ever fra-

grant, who can withhold his admiration! The statesman, too, who has broken away from all the littleness of self, and the shackles of party; who loves his country with all the fervency of christian patriotism, and his God with an incomparably higher and holier devotion; whose supreme object is to do good and not to glorify himself, such a man is truly a public benefactor. He wields an influence which is felt by millions, in all the pulsations of national prosperity. He attracts to himself the eyes and the hearts of the virtuous and intelligent from every corner of the land. His singleness of purpose, his entire consecration to the public weal is recognized in all the forms of political, moral, and religious influence. Even his enemies are constrained to do him homage in their inward convictions, however they may slander him with their tongues. They feel, and cannot but feel, 'how awful goodness is,' how reluctant soever they may be to confess it. When such a christian, such a legislator, such a ruler dies, a great fountain is closed up; a central spring of benevolent action is broken; a bright and vivifying luminary is stricken from its orbit.

The same remark will apply to such undying names as Howard, and Thornton, and Clarkson, and Wilberforce. Why is it that they will be had in everlasting remembrance? Chiefly on account of their *goodness*, their christian philanthropy, the overflowing and inexhaustible benevolence of their great minds. Such men feel that they were not born for themselves, nor for the narrow circle of their kindred and acquaintances, but for the world, and for posterity. They delight in doing good on a great scale. Their talents, their property, their time, their knowledge, and experience, and influence, they hold in constant requisition for the benefit of the poor,

the oppressed, and the perishing. You may trace them along the whole pathway of life, by the blessings which they scatter far and wide. They may be likened to yon noble river, which carries gladness and fertility, from state to state, through all the length of that rejoicing valley, which it was made to bless—or to those summer showers, which pour gladness and plenty over all the regions that they visit, till they melt away into the glorious effulgence of the setting sun.

Such was the man of Uz, in the days of his prosperity. 'When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not, I searched out.' What more than princely affluence, of patriarchal benevolence was here!

Such a man was Howard, the prisoner's friend. Christian philanthropy was the element in which he lived and moved, and out of which, life would have been intolerable. It was to him that kings listened with astonishment, as if doubtful from what world of pure disinterestedness he had come. To him despair opened her dungeons, and plague and pestilence could summon no terrors to arrest his investigations. In his presence, crime, though girt with the iron panoply of desperation, stood amazed and rebuked. With him home was nothing—country was nothing—health was nothing—life was nothing. His first and last question was, 'What is the utmost that I can

do for degraded, depraved, bleeding humanity, in all her prison houses?' And what wonders did he accomplish —what astonishing changes in the whole system of prison discipline may be traced back to his disclosures and suggestions—and how many millions, yet to be born, will rise up and call him blessed! Away all ye Cæsars and Napoleons, to your own dark and frightful domains of slaughter and misery. Ye can no more endure the light of such a godlike presence, than the eye, already inflamed to torture by dissipation, can look the sun in the face at noon-day.

But I must turn from the contemplation of these high and rare exhibitions of christian benevolence, and seek out some of her favorite walks, in those humbler and narrower spheres, which she so much adorns and blesses by her presence. Real goodness abhors ostentation; and often moves in such silence and secrecy, that no finite eye can follow her steps. The disclosures of the great day, will unquestionably bring to light a thousand deeds of christian charity, which though 'precious in the sight of the Lord,' have already been kept 'hid from ages and generations.' Probably some of the deeds of every good man, which God most highly approves, belong to this class. They will never be known till the seal is broken, and the book of remembrance is opened. But the general course of benevolence can no more be concealed, than that of the fertilizing stream, which glides silently through the vale, and modestly seeks to hide itself beneath the grass and willows to which it secretly imparts the brightest verdure.

If the good man is blessed with health and worldly substance, like Job, he ministers to the necessities of the poor, and sends them portions of good things from his own table.

But bearing in mind that memorable saying of the apostle Paul, 'If any any man will not work, neither should he eat,' his benefactions are chiefly bestowed upon the virtuous and industrious poor: and this is so far from being an impeachment of his benevolence, that it ought to increase our confidence in the purity of his motives and the wisdom which presides over his charities. For what benevolence is there in helping those, who will not help themselves? Is it any thing more, or less, than offering a premium to idleness and vice?

While the good man is thus mindful of the wants of his poor neighbors, his ear is at the same time open to the calls of the destitute abroad, from whatever quarter they may come. What though they are strangers, of whom he never heard before? No sooner do the tidings reach him, that the fire has burnt up their city, or that the floods have swept away the fruits of their industry, than his hand is opened for their relief. What though they dwell beyond the wide ocean, or on some famine-stricken isle and speak another language, and embrace a religion different from his own? It is sufficient for him to know, that war has ravaged their fertile plains, or that drought has burnt up their substance, while his own barns are filled with plenty, and it is in his power to relieve them.

Nor does the good man think he has done all his duty by satisfying the cravings of hunger; or ministering to the necessities of sickness, either at home, or abroad. On the contrary, he feels that he has but just entered upon the career of christian benevolence. Full well does he know, that there are far more urgent wants to be relieved than those of the body. He thinks of other woes, deeper far than the tossings of a fever—of other necessities, infinitely more pressing, than those which food and

aiment and medicine can relieve. He remembers that his fellow creatures have minds to be enlightened, and souls to be saved, as well as bodies to be fed and clothed and healed. Hence he takes a lively interest in the cause of education. Nor does it it satisfy him to know, that the children of the poor, as well as the rich, are every where found in the schools, and faithfully instructed in elementary and common learning. He is fully aware that higher seminaries are necessary to train men for professional and other public duties; and thus to meet the wants of the state, of the church, and of the world. Hence, if he is a man of liberal and comprehensive views, he feels a deep interest in the prosperity of colleges, and other public institutions of the highest rank, and is ever ready to aid them, according to their necessities and his own pecuniary abilities.

But the institutions of the gospel, he holds above all competition and all price. The preaching of the word, and the administration of christian ordinances, he values more than his necessary food. This makes him a liberal and firm supporter of the holy ministry. Those who are able to do but little, he cheerfully relieves by increasing his own contributions, nor does he stop to inquire, whether every man who is equally able with himself, is ready to bear his equal share of the burden. To their own master he leaves them to stand or fall. He will do any thing, will make any sacrifice, rather than not have the bread of life broken every sabbath day to himself and his children, and the people among whom he dwells. And not satisfied with securing these inestimable blessings during his own life-time, he will, if need so require and his circumstances permit, open a fountain from which his munificence may flow into the house of the Lord down through distant generations.

Moreover, that Heaven-born charity which thus begins at home, is sure to send out its vivifying streams into other fields, which need to be refreshed in the same manner. He regards all the religious and benevolent institutions of the age, in which he lives, as so many channels, opened by God himself, for the distribution of his income.

So far from regretting that so many of these already exist, he rejoices whenever a new one is opened, for the conveyance of temporal, or spiritual blessings, to any destitute branch of the human family.

Instead of covetously asking, when will these calls for money cease—when will these agents be satisfied? He says, Let them be multiplied—let them come—let them grow louder and louder in their importunity, till the great work of evangelizing the world is accomplished. He does not wish that he had been born a century earlier, nor that he could come upon the stage of action a century later; but blesses God for being permitted to live, just when so many new ways of doing good are constantly found out, and for giving him the means of co-operating with others, in promoting the temporal and eternal well-being of mankind. When he hears of thousands perishing with famine, on the sun-burnt isles of western Africa, he thinks, at once, of the hundreds of millions, on that great continent, who are sinking down to perdition in Pagan darkness. Anon his thoughts are away to Birmah, to Siam, to China, to the great Islands of the Indian seas. His prayers ascend to the God of heaven for their speedy conversion, and his abundant free-will offerings attest the sincerity of his prayers.

This is a hasty glance at the good man's course; and I need only add, that 'his path is as the shining light, that shineth more and more unto the perfect day.'

The way is now prepared,

III. To mark the reflex influence of such a course upon his own character and happiness.

It is just as impossible to do good, from right motives, without improving one's character, and increasing his happiness, as it is to do evil, without producing directly the contrary effects. All the paths of benevolent action are ascending. At every step, the atmosphere becomes clearer, brighter, and more exhilarating; just as all the paths of selfishness lead the traveller down towards the nether regions of darkness and death.

The *first* reflex advantage of benevolent action that I shall notice, consists in a great increase of personal happiness. The good man knows from his own experience, that 'it is far more blessed to give than to receive.' He feels an inward satisfaction, the cause of which he may not be able fully to explain; but which, he would not exchange for ten times the amount of what it may have cost him.

No money which he expends for other purposes, yields him half so much satisfaction, as that which he casts into the treasury of the Lord. 'Having sown bountifully, he reaps also bountifully, good measure, pressed down, shaken together, running over.' The more liberally he gives of his substance, the more readily he denies himself for the sake of making others happy, the more does he enjoy the residue of his property. And when the habit of living and acting for the glory of God, and the good of mankind, is once formed, nothing would induce the real christian to abandon it, even if present enjoyment were its only advantage and reward. You may tell him that he would be far happier in laying up his money for his children, or in devoting it to the lust of the flesh, the lust of the eye, or the pride of life; but he will not, he can-

not believe you. It is in vain to reason and remonstrate against his own consciousness. He has the highest possible evidence, that 'by watering he is watered himself.'

Secondly. Another reflex advantage of benevolent action is, that this godlike principle constantly gains strength by exercise. The more a man does and gives for worthy and pious objects, the more he will wish to do and to give. Nothing grows so rapidly as the germ of benevolence, when it is planted in a genial soil. From a slender shoot, it soon becomes a great tree; and in its annual produce, rises quickly from 'thirty to sixty, and from sixty to an hundred fold.' Thus without any increase of property, ten or a hundred dollars is given this year, to a missionary society, easier than half the sum was given last year; and thus is the good man's heart continually enlarged, till the habit of giving becomes identified with all his earnings and sources of income, as well as with his highest happiness.

Thirdly. Benevolent action is one of the most powerful stimulants to industry and frugality. The true value of property, is never seen so clearly, as in the light of genuine christian benevolence. The more the good man does, to instruct the ignorant and save the perishing, the greater will their necessities appear; and the more cheerfully will he apply himself to business, in some lawful calling, that he may increase his power of doing good. With the same object in view, he looks more carefully to his own expenditures—cuts off superfluities—makes retrenchments—and, as I have already remarked, he is richly rewarded, and still more richly by the inward satisfaction which these efforts and sacrifices produce.

Fourthly. Another great reflex advantage of active benevolence upon the good man himself, is, that by increasing his interest in all the religious enterprises of the day, it excites him to more fervent prayer to God, for his blessing, to give them success. We always feel interested in that which costs us time and money and self-denial; and very much, too, in proportion to our own efforts and sacrifices. This is a law of our nature. Who can doubt, that parental affection is exceedingly strengthened, by unremitting care and exertions, for the temporal and spiritual good of a rising family? Who does not know, that long watching, by the sick bed of a child, begets a peculiar tenderness in the mother's breast, and makes her cling, more closely, to the suffering object of all her protracted anxieties? What so sure a way of becoming interested in the welfare of a poor neighbor, or a famishing stranger, as by relieving his necessities?

It is hardly necessary to add, that the very same labors and sacrifices, for the good of others, which create a deeper and deeper interest in their welfare, and stimulate one to new efforts in their behalf, will induce him to ask aid for them, whenever circumstances require it. Thus, parents, when their children are sick, call in the ablest physicians—and above all, when they themselves are sick, do they apply in earnest prayer, to the great Physician of body and soul. Just so is it with the good man, who embarks with all his heart, in the benevolent enterprises of the present age. The more he labors and gives, the more does he love the miserable and destitute objects of his beneficence. And as he sees how entirely inadequate his own unassisted efforts must be, he is led to beseech Him, who has all hearts in his hand, to raise up a multi-

tude of efficient helpers; and above all, to send down his Holy Spirit, without whose regenerating influence, all human exertions to save the perishing will utterly fail. Now, can anything tend more directly to improve one's *christian character*, than habitual and fervent prayer?

Fifthly. A systematic course of benevolent action, greatly elevates and strengthens the *intellectual powers.* What if I should not be able, fully to explain *how* it is, that doing good produces this happy reflex influence upon the mind? How many other truths are admitted, without a question, where the nature of the connection, between cause and effect, is entirely unknown. *Facts* are all that we can find out, and they are all that we ever need to know. In the case before us, there is a striking analogy between the mind and the eye.

Let a man always look at objects almost in contact with the organ of vision, and he will inevitably be *near-sighted.* It is only when the eye is permitted to range freely over the widely extended prospect, to rest upon the blue mountains, and to look away into the deep heavens, that its wonderful powers are fully developed. So the mind must have scope for exercise, or it will not grow. The larger the objects and interests which it takes in, and the wider its range of thought and emotion, the more rapid will be the developement of its powers, and the more vigorous its maturity. When a man acts supremely for himself, he cruelly hampers and belittles all the noble faculties of his intellectual being. But let him act for the world, and his mind instantly expands, and scorns these ignoble fetters. Let him act for his fellow creatures as immortal beings, hastening to heaven or hell, and his thoughts will be away in the depths of eternity. You can no more confine them to earth, than

you can chain down the light. They will wing their way to the general assembly and church of the first born; and in these vast excursions they will gain that strength and alacrity, which nothing but the mighty impulse of benevolent action could ever impart.

Yes, my friends, our mental powers were given us for the noblest purposes, and nothing makes them expand, like watering them with the dews of charity and warming them with the fervency of christian philanthropy. In hundreds and thousands of instances, it has been observed, how surprisingly persons have grown in intellect, as well as grace, by devoting themselves to the great spiritual interests of mankind. Take any two men, of equal talents, at twenty years of age—let one of them live for himself, and bury all his thoughts and affections upon the paternal estate; let the other live for a dying world, and at three score, mark the difference between them. Which think you, will have the largest, the richest, the noblest mind? I do not believe it is possible for a selfish man, ever to reach that intellectual stature, to which, with a good and benevolent heart, he might have attained.

I shall mention but one more reflex influence of habitual benevolence upon the good man himself, as it is exhibited in his rapid growth in holiness and meetness for the kingdom of Heaven. God abundantly blesses those, by the sanctifying influences of the Spirit, whose constant and supreme aim it is, to obey and glorify Him. Nothing contributes so directly and mightily, to prepare the christian for the fulness of joy, and the noble employments of the upper world, as doing good to the utmost of his power in this world. Who can doubt, that a person will make greater progress in holiness, in a single year,

by throwing wide open all the doors of christian sympathy and charity, and pouring out his whole heart and soul to bless mankind, than he would make in half a century of dronish inaction. Personal efforts and sacrifices, to build up the kingdom of Christ, and promote the salvation of men, are no less essential to healthful and vigorous piety in the soul, than showers and sunshine are, to the growth of the cedar and palm-tree.

The subject which we have been considering suggests many more profitable reflections, than we can even glance at, in the short space that remains. A few only will be very briefly noticed. And,

1. The foregoing exhibition of goodness, as consisting in christian benevolence, may help us to understand the meaning of the Apostle Paul, where he says, in the 5th chap. of Romans, that, 'Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die!' It is evident that righteousness and goodness, here, are not synonymous terms, and that the latter is regarded by mankind, as a nobler trait of character than the former. A *righteous* man is a just man, or in other words, a man of unbending moral rectitude. A *good* man is more than this. He is not only upright, he is not merely a man of high moral principle and stainless character, but he is liberal—he is benevolent—his hand and his heart are always open. He is a father to the poor. It is his meat and his drink to do good. You may trace him by the blessings which he scatters, wherever he goes. To the extent of his means he is a public benefactor. If he had it in his power he would make every human creature happy. For such a man—so full of love—so eminently disinterested and useful, some might even dare to die.

2. In the light of this subject, what must we think of those professors of religion, who do almost nothing to promote, either the temporal or spiritual good of their fellow-men? Are they christians? Do they love God? Do they love their poor and perishing fellow beings? Where is the proof of either? Good men, they certainly cannot be, in the sense which has just been explained. For they are not benevolent. They do not disperse abroad. Selfishness has so shrivelled up their hearts, that they seem incapable of expansion.

Now, I freely confess, that I do not see how such men *can* be the friends of God, and of his cause. It strikes me, as little, if anything, short of a contradiction in terms, to *say that* a *man can be a christian*, in any sense of the word, who does little, or no good with his property. It is much like saying, that a person may be all the while alive, for years together, though he never breathes; or that the sun might exist as a sun, from age to age, without ever blessing the earth with his radiance.

3. Our subject suggests one grand reason, why some professing christians who may possibly be saved, at last, have so little religious enjoyment. All their life-time they walk in darkness and fear, and how can it be otherwise? How can they be happy without serving God? and how, when a world is perishing for want of the bread of life, can they serve him acceptably, while they withhold from him all but a mere pittance of their substance? Their hearts are so nearly closed up by worldly rubbish, that the love of God finds little space for entrance, and as little room is there for benevolent affections to flow out. It would be next to a miracle, if in this age of light and holy enterprise, a christian might go on his way rejoicing, without contributing liberally as he goes, to aid

in evangelizing the world. It would be reversing one of the fixed laws of God's moral kingdom. It would be rewarding a professed disciple of Christ, for disobedience to one of the plainest commands in the Bible.

If piety can exist at all, then, in the mere gleanings of benevolence, while all the rest is hoarded up, it must be an extremely feeble and sickly existence. It must be clouded with doubts, tormented with fears, and always lie gasping at the very point of death. It is only when the rose opens its bosom, and gives out its fragrance, that it can drink in the morning dew, and banquet upon vernal nectars.

4. How changed and happy will this world be, when every habitable corner of it comes to be filled with goodness—with active and disinterested benevolence! That time will come, for it is noted down in the sure word of prophecy; and God is able to accomplish all that he has promised. And O, what a glorious time will it be, when a heaven-born charity comes to pervade every continent and island! Suppose it were now to be poured out everywhere, like the fertilizing waters of an affluent cloud —suppose it to circulate like the vital air, through a whole village, a city, a state, a kingdom, a world—what more would be necessary to constitute a 'new earth?' What remote and desolate shore would be unvisited by the heralds of salvation? What tribe, or family would remain unblessed? Goodness could no more cover the earth without carrying joy and peace to every human habitation, than the waters can fill the sea, without washing all its shores.

5. The general bearing of this discourse, points us to that bright example of christian beneficence, which so long adorned yonder dwelling, as unerringly, as our steps

have brought us hither, to mourn over our common bereavement this day. What, indeed, are most of the preceding delineations, but a biographical sketch of our departed friend? Who that was intimately acquainted with him, can doubt for a moment, that, like Joseph of Arimathea, Nathaniel Smith of Sunderland, was a *good* man and a *just*.

The beaten path of funeral panegyric, would lead me first, and chiefly, to speak of his birth place and respectable parentage—of the amiable boy and sober youth —of his social temper and domestic virtues—of the warmth of his friendship, the soundness of his judgment and the uprightness of all his dealings. I might likewise dwell upon all those traits of character, by which he earned public confidence, and extol the enlightened practical wisdom and unbending fidelity, with which he discharged every public trust in the gift of the town, in the magistracy of the county, and in the General Court of the Commonwealth.

But I pass to worthier, more sacred reccollections. Mine be the delightful task, of paying a hasty tribute, (for I can do no more,) to the memory of Nathaniel Smith, as an enlightened, warm-hearted, benevolent, and consistent christian. As far as human judgment can decide, in such a case, he was a good man, in the most comprehensive sense of the term. That noble and venerable form, was animated by a warm heart and great soul. A reference to the most unquestionable testimonials would show, that he began early to learn the divine art of living for the glory of God, and the good of his fellow men. He had been a member of the church of Christ, just *forty six* years on the day of his death; and with him a profession was not, as it is with too many, a mere

badge of discipleship, to be worn on sacramental occasions, and then laid aside; but a visible symbol of christian character, wrought into the very texture of his every day example. With him religion was a principle of love and obedience, rather than a set of notions. The life of it was benevolent *action*. He had no communion of spirit with those men of wealth, in the church, who forget that they are stewards of the Lord's property; and he could not comprehend the reasoning by which so many persuade themselves, that it will be soon enough to part with it for charitable purposes, when they can keep it no longer. The idea of appearing well in the Probate Office, seems never to have entered his mind.

Nathaniel Smith would as soon have thought of bequeathing his granary to a starving family, not to be given them till twenty years after his death, as of transferring his most important benefactions to his legal administrators. He wanted to see as much good as possible, done with his property, in his own life-time. He was the poor man's treasurer, the widow's friend, and 'a father to the fatherless.' As he loved the gates of Zion, more than all the dwellings of Jacob, so his free will-offerings greatly abounded for the support of the gospel, in this favored place of his nativity. He was not in word only, but in deed and in truth, the friend of education upon the most elevated christian principles. Considering that he belonged to a former age, and was not himself a liberally educated man, the interest which he felt in our higher seminaries of learning, was very remarkable. He rejoiced, exceedingly, in the rise and progress of all the great benevolent institutions of the day, and he contributed to sustain them all, with a liberality, which fully attested a growing interest in the salvation of the world.

Shall I attempt minutely to trace the foot-steps of our departed friend, along the paths in which he delighted to follow Him, 'who went about doing good?' How many of those foot-steps were purposely so directed as to have no trace behind; and how many more have long been concealed by the luxuriant springing up of the charities, which were sown by his bountiful hand. Shall I then make out an estimate, of the various sums which he contributed for benevolent and religious purposes, with as much accuracy as the circumstances of the case will permit? I cannot allow myself to attempt it; for I am sure that could he speak from his last resting place, he would forbid it.

But some things were so prominent in his radiant course, and so evincive of 'the grace of God which was in him,' that I feel constrained to allude to them with a little more particularity. Who was one of the most distinguished founders and devoted friends of Amherst College? Who was the largest contributor to that charity fund, which was the infant soul of the institution—which has already aided so many young men in preparing for the ministry; and which, as we believe, will in the progress of ages and generations, help to confer incomparably greater blessings upon the church and the world? Who gave his most anxious thoughts, his time, his prayers to the Seminary, when it was weak and ready to die, and many hearts failed? Whose mild and beaming countenance so often cheered us in our greatest despondency? Whose name stands first on that subscription, which, when this child was scourged and driven away by its step-mother for daring to ask for bread,—whose name, I say, stands first on that subscription which was to settle the question of life, or death, in a few months. To whom,

in one word, is Amherst College so much indebted for pecuniary aid, as to Nathaniel Smith? *

And will you permit me, my friends to come still nearer to your own mournful and grateful recollections? When your beloved pastor was taken from you, and this pulpit was hung in sackloth, and your hearts trembled for the ark of the Lord in this place, who was it that thought of you and your children upon his bed, and voluntarily pledged his thousands to help support an able and evangelical ministry here forever? Of whose liberality are you reminded, as often as the sacramental table is spread in this house of prayer? His venerated name is safely embalmed in the memories of this whole church and congregation. †

* As nearly as can be ascertained, Mr. Smith, whose property it is presumed, never exceeded $30,000 at any one time, had contributed about $8,000 to the College before his death, and his will contained a legacy of $4,000 more! But as I have intimated above, it is not these princely donations (and more than princely they were, considering his circumstances) it is not these, merely, or chiefly, which will endear his memory to the wise and good. It is the evidence that his whole soul was embarked in the enterprise of building up a new College, as a *christian* enterprise: and that he was actuated by a supreme regard to the glory of God in the salvation of a dying world. Never shall I forget, how from time to time, when all hearts were faint, I was prompted almost instinctively to look to him, as under Providence the father of the institution,—how affectionately he always received me—how patiently he listened to my statements—how unshaken was his confidence, that 'the Lord would provide,' or how much encouraged and refreshed I returned to my work, after uniting with him and his eminently pious wife, in commending all the great interests of education and religion to 'Him who is able to do exceeding abundantly above all that we ask or think.'

† Soon after the death of the Rev. James Taylor, and in view of the feeble and desponding state of his bereaved people, Mr. Smith gave the society $3,000 to help constitute a permanent fund, for the support of the Gospel in Sunderland.

I hope I shall be excused if I add here, that many years ago, he gave

Now while we admit the possibility, that a man *might* do all this to gain the praise of men, or to purchase a reversion in the kingdom of heaven, the fair conclusion certainly is, that he was actuated by benevolent motives, unless the contrary appears, from facts, or circumstances of the most unequivocal character. Were we to see a hundred streams of sweet and pure water issuing from a common fountain, we should infer, as a matter of course, that the fountain itself was pure. And we always pronounce that tree to be good, which brings forth good fruit.

That Mr. Smith did not act a borrowed part in his abounding charities—that he neither courted human applause, nor placed the least reliance upon what he gave, for justification before God, we have the most satisfactory evidence which a long life of humble and consistent piety can furnish. I have rarely known a man estimate his best services so low, as he did. He uniformly spoke of himself, as an unprofitable servant. 'He was jealous over himself with a godly jealousy.' 'I am afraid,' he would often say, 'I am afraid that my motives are not right, for I find that my heart is amazingly deceitful. And yet, it seems to me, that if I take pleasure in any thing, it is in trying to promote the cause of Christ at home and abroad.' So great was his self-distrust, that I do not think he had so much religious enjoyment, as many other christians. He was found oftener in the

$500 at one time to the Hampshire Education Society—that at a still earlier period he was an active director of the Hampshire Missionary Society, and contributed as largely as any other person to its funds—that he made himself and his wife life members of most of the charitable societies, which sprang up so rapidly in the latter part of his life; and that at his death he bequeathed $500 to the A. Bible Society, $500 to the A. B. C. F. M. $400 to the A. E. S. $300 to the Domestic M. S. and $300 to the Tract Society.

valley of humiliation than on the mount. Probably in his secret devotions, he abounded more in confession than praise. And yet there were times, when his views were remarkably clear, and he had great joy and peace in believing. Well do I remember, that in one of my last visits, a little before his death, he alluded, with peculiar animation and tenderness, to the exercises of his mind, during a great part of the preceding night. 'O, said he, I cannot tell you what views I had of the plan of redemption, as laid in eternity and unfolded in the gospel. Christ never appeared to me so glorious, as the foundation of the church, so lovely in his character, so perfectly suited to the wants of a sinner. It was a solemn, sweet serenity of soul which I cannot describe.'

As the complication of disorders, with which he was afflicted, gained upon his constitution, his mind was at times overcast, and his friends had fewer opportunities of witnessing the brightness of his hope, and the strength of his faith, than if his intellect had been unclouded. But there were times, when the sun broke out, and then his evidences were clear and satisfactory. Thus he lingered, till the 25th day of February 1833, when he calmly breathed his last, in the 74th year of his age.

His work is done. That tongue upon which the law of kindness dwelt is silent. That hand which was opened so often and so wide, is palsied. We shall see that mild and friendly face no more. It only remains, that we commit the 'dust to the dust as it was.'

But let us not forget the bereaved widow, whose feebleness does not permit her to be present at these solemnities. Let her share richly in our prayers and our sympathies; and let all the relatives be commended to

God and the word of his grace. Let us retire in deep and solemn meditation. My turn will soon come, let each one say, 'and am I ready?' Is my peace made with God? Has my soul been washed in the blood of Christ? When the summons of death shall be sent, will it bring along with it that glorious benediction,—'Well done good and faithful servant, enter thou into the joy of thy Lord?' Pause, my dying friends, and think, and think again! Death is certainly near. The rewards of the righteous are unspeakable, and the blackness of darkness—who can fathom its depths, or measure its duration?

THE KINGDOM OF CHRIST.*

Nov. 1. 1830

Jesus answered, my kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—*John xviii*, 36.

When our Lord was arraigned as a state-criminal before the Roman Governor of Judea, the count in the indictment on which his enemies chiefly relied, was, that he aspired to regal authority over the province; and that he had carried his treasonable design so far, already, as actually to assume the title of king. They knew perfectly well, that this accusation was, in its spirit, utterly *false*, and that so far from aiming at the purple, he had steadily resisted the most urgent solicitations, of the people on that very point. But guilty, or not guilty, the prisoner must be convicted: and of course, the main question with his prosecutors was, 'Will the charge prevail?' not, 'Is it true?'

Utterly false, as it was, however, it derived a degree of plausibility from the manner in which our Lord had often spoken of himself, and of the ultimate objects of his divine mission. As the Son of God, he claimed to be higher than the highest; and he made no secret of intending to set up a more glorious kingdom than the world

* Preached before the Annual Convention of the Congregational Ministers of Massachusetts, in Boston, May 29, 1830.

had ever seen;—but it was to be a spiritual, not a temporal kingdom. He intended to reign in the hearts of men by an invisible and transforming influence, and not to place himself as a temporal prince upon the throne of David. This he had abundantly proved, by the whole tenor of his life, and of his preaching; but being now questioned by Pilate, as to the claim on which he stood indicted at the bar, he thought fit explicitly to disavow it, in the words of my text. 'Jesus answered, My kingdom is not of this world.' But while in this solemn and public disclamer, our Lord fully asserted his innocence, he did not attempt to conceal the grand design of his mission. On the contrary, he meant to have it distinctly understood, that he was the long predicted Messiah, whose 'kingdom should be an everlasting kingdom, and his dominion from generation to generation.' Pilate, in all likelihood, regarded him as a decided fanatic, but was convinced of his innocence, and sought to release him. With the Jews, however, there were no relentings. They overawed the judge by their menaces, and Jesus was delivered to their will. He went to the cross under their infuriate mockery, and through its agonies to the tomb. But the tomb could not hold the royal captive. He stripped himself of its habiliments, on the third day, reviving the expiring hopes of his followers, and in their sight was afterwards received up by a cloud into heaven. In that hour, he ascended the mediatorial throne, and being 'made head over all things to the church,' he manages the affairs of his kingdom with infinite wisdom and benevolence.

Here, did the time permit, we might test our own loyalty to Christ, by a hundred prophetical descriptions of his majesty and glory, extracted from both parts of the inspired volume. But we can only glance at two or

three passages. 'My heart,' saith the Psalmist, 'is inditing a good matter. I speak of the things which I have made, touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men. Gird thy sword upon thy thigh, O most mighty, and in thy majesty ride prosperously, because of truth, meekness, and righteousness; and thy right hand shall teach thee terrible things. Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a righteous sceptre.' 'For unto us,' saith Isaiah, 'a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' 'Rejoice greatly,' saith Zechariah, 'O daughter of Zion; shout, O daughter of Jerusalem: Behold thy king cometh unto thee; he is just, and having salvation.' 'And I saw heaven opened,' saith John, 'and behold a white horse, and he that sat upon it was called Faithful and True; and in righteousness doth he judge and make war. For his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself, And he was clothed in a vesture dipped in blood, and his name is called the Word of God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.' Such, in brief, is the majesty, authority and glory of Zion's King—of Him, who, in the cruel mockery of a triple 'superscription,' was branded as a fanatical pretender.

The text, thus introduced, will lead me,

I. To inquire, wherein the essential difference consists between the kingdom of Christ and the kingdoms of this world.

II. To touch upon the duties, responsibility, and rewards of his ministers.

I am,

I. To inquire, wherein the essential difference consists, between His kingdom and the kingdoms of this world. The distinction set forth in the text, was probably regarded by many, at the time, as an absurd and mystical evasion. His enemies would jeeringly ask, 'How canst thou be a king, without a throne, and sceptre, and all other customary ensigns of royalty? And if thy kingdom is not of this world, of what world can it be?

It belongs to us, however, to take the declaration just as our Saviour uttered it: and so much, at least, as this must be meant, that his kingdom differs in some material respects from every earthly monarchy. But then, this one short sentence, *My kingdom is not of this world*, though extremely comprehensive and monitory, cannot mean everything, which the enemies of the gospel would be glad to make it mean. It cannot mean, that the kingdom of Christ is to be established in some other world, rather than this—for the Scripture everywhere teaches us, that it is to be set up and flourish here.

The meaning cannot be, that angels rather than men are to be the subjects of His kingdom; for this, too, would contradict the whole tenor of the Bible. Nor can the meaning be, that the kingdom of Christ is so to monopolize all the religion on earth, that civil governments must keep as far away from it as possible, at their peril. The meaning is not, that by calling men into his kingdom, he intended to absolve them from their allegiance to earthly sovereigns, for it is a fundamental law of his government that they 'render to Cæsar the things which are Cæsar's,' as well as 'to God the things which are God's.'

On the other hand, the meaning surely cannot be, that those who become the subjects of His kingdom, thereby forfeit all, or any, of their civil rights; or that, for this cause, they may be laid under any disability whatsoever. With perfect loyalty to the King of kings, they may exercise all the rights of free citizens, and hold any office of trust or profit in the state, or nation, to which they belong. Nor can the meaning be, so entirely to separate religion from politics, that Christian teachers shall never allude in their discourses to the principles of civil government—to the qualifications of rulers, or to the political rights and duties of private citizens. For if 'He that ruleth over men must be just, ruling in the fear of God,' then it cannot be wrong for the sacred functionaries of our holy religion, at suitable times, to remind the public authorities of their high accountability. And that the people may be addressed by their religious teachers, as members of the body politic, who can question, after reading the following direction of Paul to Titus?—'Put them in mind to be subject to principalities and powers; to obey magistrates; to be ready to every good work.'

Most obviously, then, the text was never intended to be put into the hands of infidels and demagogues, as a political talisman, to dissever religion from legislation, to fasten suspicion upon every friend of the Bible and the Sabbath, and to rebuke every whisper of remonstrance, which might have the temerity to enter into the ears of government. It is high-handed sacrilege, thus to tear out our Saviour's defence from the gospel, and attempt to convert it into an engine for the destruction of social order. Multitudes there are, who scarcely ever read it in their lives, but who have heard it so often quoted for sinister purposes, that they are ever ready to bring it forward as

the most triumphant refutation of all you can urge, in favor of imbuing the laws of the state with the spirit of Christianity. Nothing is easier, than for those who would weaken the hold of religion upon the public conscience, to say, *the kingdom of Christ is not of this world.* And if you have the presumption to ask for an explanation, a thousand green-eyed suspicions wake up at once, and assail you from every quarter. You are reproached for not resting satisfied with mere religious toleration, such as apostles and martyrs would have been thankful for, under Nero, and Domitian; and if you venture to intimate, that the government of a Christian people ought to respect and countenance religious institutions, or at least not to frown upon them, you are most charitably accused of being actuated by ambition and motives of worldly gain, rather than by Christian principle. You are, moreover, reminded, that Cataline and Arnold and Judas were traitors; and the mere fact of your signing the most respectful memorial to Congress, in which the word Religion, or Sabbath occurs, is eagerly seized upon and trumpeted as demonstration, that you are an arch promoter of church and state alliances. Your every step must therefore be watched, as boding some dark conspiracy against civil and religious freedom; and the people are exhorted, first from the Capitol, and then, in silken slander from gilt frames, to be on their guard against the insidious and terrific approaches of ecclesiastical despotism.

Against all such false and cruel surmises as these, you have a right to enter your solemn protest, and to expostulate with those shallow politicians and still shallower moralists, who seek to effect an entire separation between religion and civil government; and who attempt to justify their policy, by appealing to the authority of Christ.

But although this appeal is not warranted by the text, nor by any thing else which ever fell from the same lips, it is certain that the kingdom of Christ is essentially different in its elementary principles, and in the whole plan of its administration, from all the kingdoms of this world; and that immense political and moral evils have grown out of unhallowed attempts to unite the 'heavenly' with the 'earthly.' It is therefore a legitimate, and a most interesting inquiry, too—Wherein does this radical difference consist? For we may no more unite what God hath put asunder, than we may sunder what he hath united. The *general* distinction may be exhibited in a few words, though it would evidently be extremely difficult, if not impossible, to delineate the exact boundaries throughout. The kingdom of Christ is a *spiritual* kingdom. His regal authority is exercised, not in defining the natural and political rights of men—not in controlling their actions, or prescribing their duties as citizens—not in securing their lives, liberties, and estates from aggression;—but in subduing their hearts to the obedience of faith, and then reigning forever over their purest and holiest affections. This is the empire of love; and no one can obey its laws, or have a share in its immunities, but by a voluntary surrender of the heart itself to the Lord. A compulsory obedience is not only alien from the constitution of Messiah's kingdom,—but it is in the nature of things impossible. To talk of coercing the affections, is a manifest contradiction in terms.

In the kingdom of Christ, man is regarded chiefly as a subject of God's moral government, and destined to an immortal existence; and in this view, all the momentary relations of time, however important in themselves considered, dwindle to a point or entirely disappear amid the glories

of eternity. Could we find a great community, spread over a whole continent, or over a world, rejoicing in the dominion of Christ; walking in the light of his holy example; guided and sanctified by his spirit; washed in the fountain which he hath set open; and actuated by that divine law of love, of which he hath given us so admirable an epitome in the gospel, we should then see how striking, in every essential feature, is the contrast between such a holy and spiritual kingdom, and the kingdoms of this world. But the importance of the subject requires that we should trace this contrast in a few particulars. And,

1. The kingdom of Christ is of no earthly origin. It did not like other governments grow out of the natural relations and exigencies of mankind. It is not the result of human wisdom and experience. Its constitution is not after any pre-existent model. To none of the renowned legislators and sages of antiquity, belongs the honor of sketching the inimitable outline. Man, even in his happiest efforts, leaves marks of imperfection upon everything that he touches. He could not have devised such a plan as is exhibited in the spiritual kingdom of the Redeemer, nor any thing like it. It is as much above him, 'as the heavens are higher than the earth.' It surpasses the utmost limits of human contrivance, as much as the works of God, around us and above us, transcend in glory and beauty the ordinary productions of art. It is that 'holy city, the new Jerusalem,' which John saw 'coming down from God, out of heaven, prepared as a bride adorned for her husband,' when he heard a great voice saying, 'The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.'

2. The kingdom of Christ rests on no earthly foundation. Heavenly in its origin, it must needs have a divine and spiritual basis.

Most of the governments which have existed in this world, have been founded upon usurpation, and cemented in blood; and the very best of them have been exceedingly marred by human wickedness and depravity. But Messiah's throne rests on the immutable basis of infinite wisdom and benevolence. There is no selfish short-sighted policy here. 'The sceptre of his kingdom is a right sceptre.' 'The holy Jerusalem hath twelve foundations, and in them the names of the twelve apostles of the Lamb.'

3. The kingdom of Christ was not like other governments, established by human policy or power. He flattered no man, however exalted or influential. He offered no bribes, and held out no promises of temporal rewards to the most devoted of his followers. He never appealed to those master passions of the soul, the love of distinction, the love of power, and the love of money, which have been wielded with such tremendous effect in all ages of the world. When occasion called for rebukes and woes, they fell from his lips indiscriminately, upon the mitre and the mace, upon the self-righteousness of the Pharisee, and the skepticism of the Sadducee. But he employed no political agents, organized no secret committees, levied no troops, collected no armies, and adopted no precautions against the deadly machinations of his enemies. When they came to arrest him, he would not permit his disciples to fight for him; but, on the contrary, miraculously healed the only wound which was rashly inflicted in his defence. And, strange to tell, he died that he might reign at last, over 'a great multitude which no man can number.' Having triumphed over death and

the grave, instead of personally leading his followers on to victory and glory, he soon left them, weak and friendless as they were, to undertake the conquest of the greatest empire that the world had ever seen. They rose up and commenced operations, under contempt and hate and persecution, which would have overwhelmed any other faith, but that which 'endures as seeing him who is invisible.' Without striking a blow, they marched forward from victory to victory. A thousand impregnable fortresses of Jewish infidelity surrendered at discretion. The heathen oracles were panic-struck at their approach. Every pagan shrine tottered, and many fell. Their panoply was of no earthly temper. Their only weapon was the sword of the Spirit. They conquered by argument, —by the irrepressible outpourings of divine charity—by taking joyfully the spoiling of their goods—by blessing those that cursed them—by patient endurance of scorn and stoning and faggots and crucifixion.

During this great contest with principalities and powers, which resulted in their signal overthrow throughout the the Roman empire, the soldiers of the cross spilt no blood but their own—caused no mourning but among their friends —sacked no towns—ravaged no provinces—trampled down no industrious man's hopes—took away no widow's or orphan's bread.

O it was a glorious conquest; achieved 'not by might nor by power, but by the Spirit of the Lord!' It was marvellous to see a new kingdom, totally unlike every other, rising and shining like the sun after a long and dark night. It was an example of the moral sublime, which stands without a parallel, to behold the mighty powers of darkness fleeing before a few poor fishermen and tent-makers—to see their strong holds one after another pul-

led down without hands; and, in one word, to witness the greatest moral revolution that ever took place on earth, brought about by means and instruments so utterly inadequate to the glorious achievment.

O how different was this, from the steps by which Egypt, Rome, or Macedon rose to empire! How different from the march of ambition, or even of patriotism itself, when fighting for the dearest civil rights of man!

4. The kingdom of Christ is so far from being sustained and strengthened by the secular arm, that hitherto it has invariably languished when constrained to lean upon the civil power. Prehaps it never received a more terrible shock, than it did on that day, when its holy simplicity was eclipsed by the purple of Constantine. At Rome, where pure and undefiled religion once shed abroad its holy light, what is there now but the mere mockery of a name—the blasphemies and mummeries of the man of sin? And in all the states of Europe, where the secular and ecclesiastical powers are united, true religion, if not absolutely extinct, is paralyzed and almost stifled by an alliance which she abhors.

The kingdom of Christ is his 'church, which he hath purchased with his own blood,' and which in its holiest aspirations asks for none but spiritual munitions for its defence. It wants no Jeffries, nor Star Chamber, to enforce its discipline—no compulsory tythes to support its teachers—no military to extend its conquests or guard its sacred towers. Its preservation and increase do not depend upon bulwarks of stone and mortar, nor upon long training in the use of steel and gunpowder. The loyal subjects of Christ's kingdom shrink instinctively from blood, except when the rage of persecution draws it from

their own veins, and then no hero ever watched the crimson ebb with greater composure. Indeed, a very slight acquaintance with the history of Christ's kingdom, from the apostolic age down to the present time, must be sufficient to convince every one, that the very means by which the kingdoms of this world are upheld and wax strong, are most hostile to the growth and spread of true religion. The church has always flourished most, when it has been let alone. And even a dark and frowning sky has been safer for it, than the brightest radiance of any political firmament. How wonderfully has it been purified and enlarged by the fires of persecution! How often have the faithful come up invigorated out of great tribulation, while, on the other hand, they have been all but destroyed by the caresses of kings and parliaments. Thus a bright summer, however delightful to sense, may wither the shrub which had survived the fiercest blasts of winter.

5. The kingdom of Christ is not, like other kingdoms, liable to be subverted by political revolutions. It may feel the shock, and often does, when human governments are overthrown. But it has already survived hundreds of such convulsions, and will survive them all. That some forms of civil polity are more friendly to religion than others, cannot be questioned; but it has flourished under almost every form. And if the church has sometimes been weakened and depressed, by the springing up of a new power, hostile to her very existence, she has perhaps, quite as often been a gainer, by the destruction of her enemies and the elevation of her friends. Nor has it seldom happened, when she was giving vent to her darkest forebodings, in the language of Jacob, 'All these things are against me,' that those very things were all working together for her immediate benefit.

I will not say that I have done trembling for the ark of the Lord, or that I think it in no danger. It is more than possible, that the uncircumcised will yet come in an evil hour, and carry it away; or that the two tables of the law may be sacrilegiously taken out of it, and dashed in pieces, by the hands of our own people, before our eyes. Some of the signs of the times are certainly portentous. But I have no fears that the kingdom of Christ will be permanently or materially depressed, by any mere political change which may yet betide the world. Was there now to be one frightful and universal crash of falling thrones and principalities;—were all the existing governments on earth to be shaken down at once, the church would not perish. The love of Christ would not be extinguished, or even abated in any truly loyal bosom. His kingdom would stand immoveable upon its own eternal basis, and might, flourish more than ever, under the new order of things, which would be sure to follow such vast and terrible convulsions.

6. The kingdom of Christ is not bounded by rivers, mountains, or even oceans, but it is destined to fill the whole earth. Hitherto, there has been no universal monarchy. It is one thing, nominally, to reign from the Indus to the pillars of Hercules, and quite another, to sway the sceptre over five continents, and a thousand islands. Even the proud mistress of the world upon her seven hills, never ruled over one quarter of the globe. Nor, in my apprehension, is it at all probable, that any human government will ever become universal. Such an extension of civil and political power, is next to impossible, if not absolutely so, in the nature of things. Wherever the seat of empire might be, all the more distant dwellers upon the face of the earth, would be too

far away, either to recognize the authority of the cen
government, or to receive its protection. Like some v
and unwieldy machine, it would fall to pieces by its o
weight.

Almost equally improbable is it, I think, that any p
ticular *form* of civil government, will ever prevail
over the world. Were it left to us to decide, whether
monarchical, or republican form shall exist in China,
Japan, five hundred years hence, we should perhaps
hesitatingly choose the latter. But who can be sure t
this could be a wise decision? Who knows whether
favorite model of government, or any other single mod
can ever be adapted to the habits and condition of
mankind? Certainly in the present state of the wo
that which is best for one nation, would not be best
all. And I can conceive, that even in the millennia
men widely separated from each other by oceans or l
guages, may live and be happy under different politi
constitutions, as they will no doubt continue to exis
separate communities.

But the kingdom of Christ will form a glorious
ception—will differ from all others in this respect, t
it will become universal. Nothing is better settled
the sure word of prophecy. Saith Jehovah, 'I have
my king upon my holy hill of Zion. Ask of me, an
shall give thee the heathen for thine inheritance, and
uttermost parts of the earth for thy possession.
shall judge the poor of the people, he shall save the c
dren of the needy, and shall break in pieces the oppr
sor. He shall come down like rain upon the mo
grass, like the showers that water the earth. In his d
shall the righteous flourish, and abundance of peace,
long as the moon endureth. He shall have domini

also, from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him, and all nations shall serve him. So shall they fear the name of the Lord from the west, and his glory from the rising sun. Thou sawest, till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. And the stone that smote the image became a great mountain, and filled the whole earth.'

Now all these animating predictions can and will be fulfilled. For no such obstacles as circumscribe the kingdoms of this world, exist to hinder the universal spread of the Gospel. The principles of Christ's spiritual government are adapted to the condition of man wherever found. Just as perfectly to the Hindoo, as to the European, to the tribes of central Africa, as to the United States of America. All that is required anywhere, is the surrendry of the heart to the Lord. This, when the duty is made plain, can be done as well by one man as another;—as well by the children of Ham, as of Japheth, by the dwellers under Arctic skies, as in spicy groves. Divine and holy love is everywhere the same, and the universal prevalence of this heaven-born principle is synonymous with the establishment of Messiah's dominion, from sea to sea, and from shore to shore.

This dominion, moreover, is just as efficient in one province of his spiritual empire as another—in the lone Pacific Isle, as on Mount Zion itself. No local residence has he fixed, no central administration has he established. His promises to his disciples, wherever they may dwell, are, 'Lo I am with you alway, even unto the end of the

world. Where two or three are gathered together in my name, there am I in the midst of them.'

7. The kingdom of Christ will never be overthrown. Other kingdoms, like the rulers themselves, pass from youth to manhood, and thence down to decrepitude and the tomb. They rise, they flourish, they decline, they fall. This is their short and monitory history. Where is Babylon? Where is the sceptre of the Macedonian conqueror? Where the throne of the Cæsars? The *Eternal City*, what is she now? Of all the great empires of antiquity, not one remains. Even within the few last centuries, hundreds of revolutions are marked upon the page of history. And where is the existing government which is sure of standing a thousand years longer, or even the fourth part of it? The strongest earthly sceptre may be suddenly broken. The proudest and mightiest among the nations may in a little while live only in story.

But the kingdom of Christ will stand forever. It has within it the principle of ever-during vitality. It rests on a deeper foundation than the everlasting hills. Often has it been assailed by the confederates of this and of the nether world, and brought apparently to the brink of ruin. The same confederacy still exists in active correspondence, and may at any time renew its assaults more fiercely than ever. Even now I seem to hear the dreadful note of preparation. Possibly the woman may again be compelled to flee into the wilderness from the face of the great red dragon; but she will not be destroyed.

The kingdom of Christ has already stood for thousands of years, and it will stand when all its enemies shall have been finally discomfited. Its strength and glory will increase, as centuries roll on, and it will not have passed

the prime of its immortality, when the 'heavens shall wax old and vanish away.'

'I saw,' saith Daniel 'in the night vision, and behold one like the Son of man came in the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' 'Thy sun,' saith Isaiah, 'shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation,—I the Lord will hasten it in his time.' And to add only one prediction more:—saith John in the Apocalypse, 'The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever.'

Thus, whatever view we take of the kingdom of Christ whether we regard its origin, the foundation upon which it rests, the means by which it was established and has been preserved, or its extent and perpetuity, we see how widely and radically it differs from all the kingdoms of this world. But while it thus asserts its divine constitution, and refuses all political and state alliances, it is so far from being hostile to any tolerable form of civil government, that it breathes a spirit of universal benevolence. The angelic heraldry which preceded its establishment, was, 'Glory

to God in the highest, peace on earth, good will to men.' Nor from that moment to the present, has Messiah deviated in the slightest degree from the spirit of this high proclamation, in administering the affairs of his kingdom. He makes it flourish, not by weakening the foundations of civil government—not by encroaching upon the legitimate prerogatives of other rulers—not by corrupting the intellectual and moral energies of any people,—but by means and measures of directly the opposite character—by sustaining righteous authority, by giving new efficacy to good and wholesome laws, by increasing the intelligence, the wealth, the power, and the happiness of nations, and by requiring all the subjects of his spiritual kingdom to conform to the holy and benevolent principles of his Gospel. In a word, the kingdom of Christ sustains substantially the same relations to the kingdoms of this world, which the sun does to every land on which it shines. For as that broad luminary imparts light and warmth toall people, while it will never come down from its high 'tabernacle,' to hide its glories and travel on in its dark eclipse; so the Sun of Righteousness blesses all the nations, as fast as he rises upon them; but never stoops from his holy orb, to shroud his glorious majesty in the mirky atmosphere which surrounds them.

But while the kingdom of Christ cherishes the most friendly regard towards all political sovereignties, as such, there is one great power to which it is decidedly hostile. I mean the empire of Satan—of 'the prince of the power of the air, that now worketh in the hearts of the children of disobedience.' Between these two, the kingdom of light and the kingdom of darkness, there is, and must be, continual war, as there was between the house of David and the house of Saul. For 'what con-

ord hath Christ with Belial?' What friendship can exist between sin and holiness? Once there was a war n heaven, because foul rebellion lifted up its head before he eternal throne. The same spirit of rebellion and high defiance pervades the kingdom of darkness in this world. Vain and impotent defiance! Since for this very 'purpose the Son of God was manifested, that he might destroy the works of the devil.' The struggle may be long and desperate; but the issue cannot for a moment be doubtful. For saith the apocalyptic seer, near the close of his vision, 'I saw the beast and the kings of the earth and their armies, gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet. These both were cast into a lake of fire, burning with brimstone. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold of the dragon, that old serpent which is the devil, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him. And I saw thrones, and they sat upon them; and judgment was given unto them, and they reigned a thousand years.' O how fearful, how glorious this prophetic vision! And, 'He that testifieth is faithful and true.'

Having thus delineated some of the most remarkable and distinctive features in the constitution of Messiah's kingdom, I proceed now,

II. To speak of the duties, responsibility, and rewards of his ministers. In extending the boundaries of his kingdom and managing all its affairs, he could doubtless, if he saw fit, dispense with human agents altogether. He could bring the most refractory and discordant tribes

under his peaceful sway by a direct and independent influence; and could raise his kingdom to the highest summit of prosperity, without employing men or angels in the administration. But such is not the economy of his government. He does that from choice and for our advantage, which temporal princes are constrained to do by necessity. As they surround themselves with public servants; as they employ secretaries, ambassadors, and other confidential agents, so the Lord Jesus Christ has thought fit to call in the aid of his servants—to invest them with specific subordinate powers, to assign them their several stations, to make them responsible for their fidelity, and to encourage them by his smiles and his promises. Whatever different arrangement might have been made, this is the plan of Messiah's administration. Thus does he condescend to make room for our humble instrumentality. He calls into his service a host of sacred functionaries, and expects them explicitly to follow his directions. They cannot all serve him in the same place, and he employs them in one province, or another of his kingdom, according to his sovereign pleasure. He sends them to the east and the west, to the north and the south. One he locates in the city, and another in the country. This man he sends up to the highest watch-tower upon the walls of Zion, and that man he stations upon a much humbler eminence. To the pastoral care of one minister he commits three thousand souls, and to that of another, but a few hundred. While one is called from sabbath to sabbath, to address the rich, the polished, the exalted in station and the mighty in intellect, his more favored brother, (may I not say?) is in some obscure hamlet, or narrow alley, 'preaching the gospel to the poor!'

There stands an envied and popular preacher upon a slippery eminence, enveloped and almost suffocated with clouds of incense, and far below, you may see a servant of the same master, buffeting the popular current, and struggling with innumerable discouragements. And of those who are employed in foreign service, one goes out as an 'ambassador for Christ' to Hindostan, another to China, a third to the Holy Land, a fourth to the Isles of the Pacific, and a fifth to some bleeding tribe of Africa. One pitches his tent under the awful frownings of Juggernaut, and another beneath the waning cresent of the 'false prophet.' One is sent to strengthen his brethren, who have long been engaged in translating and making known the gracious proclamation of their Sovereign, amid deserts of snow and mountains of ice, while another finds himself panting under a tropical sun, and the only representative of his Master, among twenty millions of people.

But wherever the King of Zion employs his servants, whether in lands already brought under his sway, or to extend farther his spiritual dominion, he requires them to be active; to 'endure hardness as good soldiers;' and to stand up fearlessly for his cause, whoever may assail it. And as he expects them to go cheerfully at his bidding to the right hand, or to the left, to cultivate new fields, or to enter into other men's labors, so he requires them to devote the best of their time and talents to their high and holy calling. He has no sinecures to fill. He does not permit his ministers anywhere to consult their own ease, in their daily or weekly arrangements; to covet the shades of literary retirement; or to subordinate their sacred vocation to any other interest or pursuit. The measure of their ability to advance the interests of

his spiritual kingdom, is the measure of their duty. Upon the spiritual laborer, if upon any man in the world, is the exhortation imperative, 'Whatsoever thine hand findeth to do, do it with thy might.'

Nor does our divine Master leave it with any of his sacred functionaries, to adopt such measures and use such means as they might think best calculated to strengthen his kingdom and extend its boundaries. They may do nothing without his written instructions. The Bible, and the Bible alone, contains their credentials. These they are bound to study with all diligence, and by these they must abide at all hazards. No annunciation of wrath must be suppressed; none must be extenuated. Whatever any 'legate of the skies' may think of the wisdom or expediency of those parts of his commission, which rebels hate, and which they are liable to 'wrest to their own destruction,' there is but one course for him to pursue. He 'may not go beyond the word of the Lord, to say less or more.' For his life, for his soul, he may not!

Never, surely, were duties so momentous devolved by any temporal prince upon his most confidential servants, as those which devolve upon every minister of Christ. Never were such mighty interests suspended upon a single word, or action. Never in the proudest days of Assyrian, or Persian glory, did those who stood nearest the throne, act under such amazing responsibility. Never were such rewards promised, to good and faithful servants. Think, O think, of the unspeakable difference! A minister of state may, by his wisdom and fidelity, gain a new province for his master, or may lose half the kingdom by his treachery or neglect. An ambassador may, by a skilful and timely negotiation, dissipate or turn away the

gathering storm of war from his country; or he may so misrepresent his sovereign in a foreign court, as to darken the political heavens at once, and bring down the tempest in all its fury. For his fidelity and success he may be rewarded with domains and titles, or if unfaithful to his high trust, he may be banished or beheaded for his crime. But weigh these interests, these rewards, these penalties, if you can, against the interests of the kingdom of Christ—the worth of the undying soul—the smiles, or the wrath of the Lamb—the heights of 'glory and honor and immortality,' or the unfathomable depths of shame and remorse and agony! Time here and eternity there! A feather in one scale, and the everlasting mountains in the other!

But no uninspired representation can do justice to the subject. Listen to the voice of God himself. 'O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word from my mouth, and warn them from me. When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall surely die in his iniquity, but thou hast delivered thy soul.' 'Take heed unto thyself and to thy doctrine: continue in them; for in doing this thou shalt save both thyself and them that hear thee.' 'If any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.' 'And they that be wise shall shine as the brightness of the firmament, and they that turn many to right-

eousness as the stars forever and ever.' 'Behold, I come quickly, hold that fast which thou hast, that no man take thy crown.'

'Men, brethren, and fathers!' Supremely important as the subject before us is, and inconceivably momentous as are its bearings upon the christian ministry and upon the dearest interests of mankind, I am sure you will permit me without an apology, to detain you a few moments longer, while I add some general and applicatory remarks. And,

1. How glorious is the kingdom of Christ, in its constitution, in its laws, in its administration, and in its peaceful advance to universal empire. Every great movement, every new conquest, every trophy reminds us, that it is not of this world. Its all-pervading spirit is the spirit of holiness, of love, of pure, disinterested benevolence. While the factitious glare of earthly monarchies conceals a vast amount of corruption and misery and crime, under an imposing exterior, the kingdom of Immanuel 'is all glorious within;' and the emanations of this central glory will shine 'more and more unto the perfect day.' As in the natural world, the empire of the sun advances just as fast and as far as the light shines, so it is with the Sun of righteousness. His dominion will become universal, just as soon as he shall irradiate all lands. Behold then, how his celestial beams already gild the spires of ten thousand temples dedicated to his worship. See how fast the light wings its way from one dark mountain to another. See how the shadows of death flee before it, as it glances upon the pagoda and the mosque; as it shines broadly upon the Islands of the Pacific, and penetrates the savage wilderness of our own country. Extend your view still further. See every valley of death illumined

—every moral desert reclaimed—every foul spirit cast out—every pagan altar thrown down—every nation and every tribe under heaven coming joyfully under the peaceful sceptre of Jesus! Then listen to 'numbers without number' of jubilant voices in every variety of human language, hymning praises to the Redeemer!

All this and more did the beloved disciple see and hear in the vision of Patmos. 'And he,' (that is one of the seven angels,) 'carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the Glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life.'

2. How great is the honor, how exalted the privilege of those who are called and chosen and faithful, as 'ministers of Christ and stewards of the mysteries of God.' What covetings will not men indulge, what sacrifices will they not make for a seat in the cabinet, for a nomination to a foreign court, or even some inconsiderable office under the dubious sunshine of executive patronage. How loth

are they to resign their places and how bitter are the envyings of their disappointed rivals. But what are such honors worth? Mark them well. The wind changes, and they are blighted. A frosty glance lights upon them, and they die. While you look at the gorgeous bubble, it bursts. Only breathe upon it, and it vanishes. The most powerful patron may go into exile or to the scaffold. The sovereign himself, on whose favor every thing depends, may suddenly change his mind or be dethroned, or be gathered to his fathers. Or even if no such adverse change should happen, the greatest favorite at court can live but a few years to enjoy his honors. And when death comes and tears them all off, what advantage will he have over the meanest slave, except, perhaps, to furnish a more sumptuous repast for the crawling expectants of the tomb?

But not so the honor which cometh from God. Not so the chosen and faithful servants of Jesus Christ. The Prince whom they serve can never change his mind, can never be deposed, can never die. Of his precious gifts and holy calling he never repents. The honors which he confers, he never plucks from any brow, which is worthy to wear them. And what more exalted privilege can the most aspiring aim at, or even conceive of, than to be the chosen ministers of the Lord Jesus Christ —to be brought near the throne of his adorable Majesty —to be invested with office under him, as it were by his own hand—to act always under his immediate inspection —to be cheered by his promises and sustained by his power—to be employed in building up, and extending the boundaries of his glorious kingdom? What honor can be compared with that, which raises a creature of the dust to fellowship with angels in 'ministering to the heirs of

salvation'—which brings him into the very court of the mediatorial kingdom—which invests him with high and sacred titles—which clothes him with the dignity and authority of an ambassador—which, in every great conflict with the powers of darkness, places him near the person of his sovereign, and which points him to infinitely higher and brighter distinctions in the coming world? O it is enough! The brightest seraph could scarcely ask for more.

Who, then, that is called of God to the work of the ministry, and is fit to be employed in it, would resign his office for the highest possible earthly promotion? What favored minister of Christ, who loves his Master and loves his work, would exchange the cure of souls for the great seal at Westminster, or the 'white house' at Washington? And on the same general principle, how unseemly is it for a preacher of the everlasting gospel, even for a short time, to suspend his high and holy calling; to lay aside the sacerdotal office, or vainly try to carry it along with him, to the halls of legislation. I cannot indeed subscribe to that illiberal and anti-republican anomaly, in some of our state constitutions, which disfranchises the public teachers of morality and religion, by making them ineligible to any civil office; and I am sure the current bar-room declamation, in which they are represented as incompetent to assist in the management of civil affairs, must be despised by every liberal mind. But I know, at the same time, that many distinguished and enlightened civilians and decided friends of the clergy, are sorry ever to see them leave their quiet and consecrated spheres, and plunge into the collisions of a legislative assembly. And why should they? What have the servants of Him, whose kingdom is not of this

world, to do with party politics, or with making laws for the regulation of trade, or the inspection of lumber? O the heaven-wide difference between 'wooing a soul,' and voting for a new bank, or turnpike! It may well be doubted, whether it is possible to feel the same respect for a minister of the gospel in the State House, as in the pulpit; and it seems to me, that whenever one of our brethren is offered a seat in the next General Court, or Congress, he cannot give a more appropriate answer than that of Nehemiah to Sanballat,—'I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?' Surely one sword is enough for any man to wield, and in our holy warfare, that ought never to be any other than the sword of the Spirit.

3. How aggravated is the guilt, how extreme is the folly and madness of those, who are either openly or secretly hostile to the kingdom of Christ! What *would* they do if they could? They would take away his sceptre, and his crown, and obliterate his kingdom from the map of the world. They would annul the fundamental laws of his statute book at a stroke. They would demolish his temples, and drive out his ministers—recall every ambassador—suppress every copy of his divine proclamation—turn back his victorious chariot from Asia and Africa, and the isles of the west—rivet anew the chains of pagan darkness and superstition, which he hath already struck off; hush the rapturous song of salvation wherever it begins to be heard, and utterly nullify the high decree, that 'Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for a possession.' All this, and more, were it possible, would the Rabshakehs and Geshems of the age do, to over-

throw Messiah's kingdom; to annihilate the church; and having stricken the Sun of Righteousness out of the heavens, to bring back the 'reign of chaos and old night.' The crimson guilt of such impious plotting and daring, who can portray?

But who are the enemies of Christ and his cause, that they should hope to accomplish their enterprise? Can the new school of infidels do that, which was infinitely above the power of their far mightier predecessors of a former age? What untried weapon can they form against the church, which will prosper? What new battering engine can they bring to bear upon the towers of Zion? They can scoff as loudly and as grossly as Paine, and with as keen a malignity as Voltaire. They can 'set their mouths against the heavens, and gnash their teeth and gnaw their tongues with pain.' Gog and Magog may come up from the four quarters of the earth, and compass the holy city about, and cry, 'Rase it, rase it, even to the foundations thereof;' but 'He that sitteth in the heavens, shall laugh; the Lord shall have them in derision:' and when he cometh out to scatter them, then shall they be as 'chaff before the wind, and as a rolling thing before the whirlwind.' How pitiable would be the folly of a wayward child, who in anger at the sun for shining in his face, should assail it with a pebble! How extreme the madness of the man, who should guide his skiff to the headlong verge of Niagara, and attempt to moor it across the cataract, and turn back the rushing waters, and hush their mighty voice! But neither would the folly of the one, nor the madness of the other, bear any proportion to that of the men, who scornfully reject the Saviour, and set themselves to oppose the advancement of his kingdom.

4. Fathers and brethren of this Convention—heralds

of salvation—preachers of the everlasting Gospel—ambassadors for Christ! How full of instruction, of reproof, of encouragement, is the subject before us! How does it 'magnify our office,' and enhance our responsibility, and rebuke our supineness! To us, within the sphere of our influence, are confided the sacred interests of the Redeemer's kingdom, at an eventful stage of its progress. The Captain of our salvation is himself in the field, and the sacred banner still advances. While the track of other conquerors is marked with desolation and blood, and the tears and cries of widows and orphans are poured out like water over the wide and melancholy waste, our King, in his beneficent march, pours life and joy upon the desolate wilderness before him, and leaves 'the land as the garden of Eden behind him;' and it is our high privilege to march under his standard and to witness his triumphs. O what a privilege! Let us be thankful for it. Let us show 'all good fidelity' to the end of our lives. Let us cherish a holy and irrepressible zeal in the service of our Prince. Let us love and honor him more and more. Let us henceforth be more entirely devoted to the interests of his kingdom. Let us pray without ceasing for its advancement in this and every other land. And O, when he shall come in the clouds of heaven, sitting upon his great white throne, 'to judge the world in righteousness,' and we shall stand with our beloved people at his bar, may we all be found among the 'called and chosen and faithful.' And when that momentous trial is ended, and the vast assembly breaks up, and the holy angels take their upward flight, and the lost quake under their final doom, may we hear the approving voice of our ascending King, 'Well done, good and faithful servants, enter ye into the joy of your Lord.' Amen and amen.

THE CHRISTIAN PASTOR.*

And he gave some.... pastors and teachers—*Eph, iv.* 11.

NEXT to the divine art of preaching, which was the impressive theme of discourse at our last annual meeting, the pastoral duties and relations of a minister, claim, if I mistake not, the highest regard of this Association. I shall therefore offer no apology, my fathers and brethren, for taking the word *pastor* in its more limited and popular sense, and calling your attention to the qualifications, duties, and high responsibilities, which plainly belong to this sacred office. And though it would become me better to sit at the feet of age and experience, than to offer my own sentiments, I shall, in discharging the duty which you have assigned me, speak freely, as I know you will hear me patiently and candidly.

I. Of pastoral qualifications.—Without promising a complete enumeration under this head, and much less a finished portrait of a good pastor, I shall submit the following hasty sketch.

First. He is a man of deep and unfeigned piety. However men of evangelical views and principles may differ on some other points, they can have but one opinion here. Piety is the life and the soul of pastoral fidelity. Without it every thing must be forced

* Preached in Boston before the Pastoral Association of Massachusetts, May 31, 1826.

and heavy, if not positively irksome. For how can a pastor form any just estimate of the worth of the souls committed to his charge, if he has never learned the value of his own? How can he realize the weight of his responsibility, till he sees it in the light of eternity; and how can he see it in this light, if his own eyes have never been opened? If the love of Christ does not constrain him, what can bear him on through evil as well as good report, in the discharge of duty? What shall sustain him under the trials and discouragements of the ministry? What shall rouse him to action, when neither honor, nor pleasure, nor profit invites; but when all worldly motives conspire to discourage and impede him? If piety has found no lodgment in his bosom, if the love of souls is not there, what shall counteract the sluggishness of his own fallen nature, and induce him to follow his very enemies with prayers and entreaties, to the mouth of the pit into which they are plunging?

Every pastor must be with his flock in times of trouble and danger. He must see them when flesh and heart are failing; when earth is receding, and the awful portals of eternity are opening. He must accompany them to the entrance of the dark valley, and, as it were, dip his own feet in Jordan, as they cling to him, till torn away they sink in its cold flood. And how, if he has never 'tasted that the Lord is gracious,' shall he talk to them of those 'joys with which no stranger intermeddleth?' How shall he recommend to them a Saviour whom he has never loved, and point out the way to heaven which he has never learned? How poorly, how miserably qualified must an unconverted pastor be, to 'visit the widows and the fatherless in their affliction; to comfort mourners in Zion;' to bind up the wounds of his flock, or indeed to discharge any other ministerial duty!

Secondly. The christian pastor should be a man of good natural abilities. I will not say, that great talents are ordinarily indispensable in the ministry: I do not believe they are. But I do not see on the other hand, how a weak man can ever successfully discharge all the critical and arduous duties of the pastoral office, even in a small parish. He may deserve all possible credit for good intentions; he may be loved and even revered for his piety; but how can his judgment be confided in—who shall go to him for counsel in the trying emergency—or how is it possible for him ever to gain that general influence which is so essential to much usefulness? To say nothing of public instruction, how can a man of feeble intellect preside in the church, refute error, take the lead in difficult cases of discipline, instruct the ignorant, reclaim the wandering, and convince gainsayers? Surely it is not enough that a man have fervent piety and an earnest desire to be 'put into the priests' office!' His talents must be respectable—he must have at least an ordinary share of good common sense.

And this leads me to say, that not even every highly gifted and cultivated and pious mind is formed for usefulness in the pastoral office. A man may grasp the spheres with Newton, or soar above all created heights with Milton, or trace the mysterious operations of mind with Locke and Edwards—he may possess all that is brilliant in genius or profound in talents, and yet lack what we term *common sense.* And so sure as he lacks this, he can never be a useful pastor. He must first come down, or come up, and live and commune and think with common men.

Thirdly. The christian pastor should be a man of *education.* That a good share of human learning is re-

quisite in a *public teacher*, is now so generally admitted, as to require no argument. But the friends of religion are not, perhaps, so well united on the point just specified. Some may suppose that men can succeed better as pastors without much knowledge, than as preachers. But I am not aware, that palpable ignorance appears to any better advantage out of the desk than in; and appear it often will, in the intercourse of a pastor with his flock, when his education is materially deficient. He cannot choose his own positions when exposed to attack, or hide his own weakness; but must go forth daily to meet all classes of men upon their own ground. How extremely embarrassing, without armor, to encounter talent and knowledge, enlisted as they too often are on the side of error and the world? How can a pastor of small attainments enlighten and instruct the ignorant of his flock, and how much less can he secure the respect and confidence of the enlightened? In here and there an instance, the fervent piety and plain good sense of an unlettered minister, combined with other rare qualifications, may give him influence and respectability? But how seldom will this be the case? And when it is the case, how much more good might he do, had he enjoyed early and ample advantages for the cultivation of his own mind?

Fourthly. Maturity of age and judgment and a considerable acquaintance with mankind, are essential qualifications for the pastoral office. I have long thought that ministers are apt to settle too early in life, and every year's observation goes to strengthen and confirm this opinion. When a young man of sanguine temperament and glowing piety, looks abroad upon a world lying in wickedness, and hears the daily call for more laborers, he is not unfrequently so impatient to be in the field, that

every month of preparation seems a year. How can he linger in College, or remain in a Theological Seminary, when souls are perishing, and he might be preaching the everlasting Gospel, and perhaps saving many from going down to the pit? Thus he plausibly reasons, and the benevolence of his motives I shall not question.

But I am fully convinced that many of our youth, and not a few of their friends and patrons, take a limited and partial view of this great subject. They seem to think, that the earlier a man enters the spiritual field, the longer time he will have to labor; and that the amount of good done must be exactly proportional to the time employed in doing it. But I conceive it is by no means certain, that a young man who takes the oversight of a church and congregation, at the age of twenty one or two, will labor more years in the vineyard, than another who is ordained at twenty eight, or even later. On the contrary, I am strongly inclined to think, that upon an average, those ministers who are settled near the age of thirty, actually preach as many years as those who commence eight, or ten years earlier. And there are obvious reasons why it should be so. The work of the ministry is a great work. The duties of a pastor are extremely arduous, especially at first. They require much physical as well as intellectual vigor. But the constitution is not ordinarily consolidated much under the age of thirty. From twenty to twenty five it is yet in its greenness, and of course incapable of sustaining that constant pressure of care and toil, which is inseparable from the pastoral office. Hence, chiefly, so many invalids in the sacred profession. Hence so many blighted hopes, bereaved churches, and early graves. Let our youthful

Levites then, who are chiding the sluggish years that keep them away from the altar, repress their premature aspirations, and rather esteem themselves happy in being allowed ample time for preparation. They will find it quite another thing to have the care of one or two thousand souls, from what they are apt to anticipate; and after a year's experience will be much more likely to wish they had waited longer, than to regret that they did not settle sooner.

But supposing it morally certain, that the minister who enters the desk at twenty, will labor ten years longer than if he had waited till thirty, it by no means follows that he will do more good. The usefulness of a minister must depend upon his christian experience, his theological attainments, the maturity of his judgment, the weight of his personal character, and his acquaintance with men and things. And it cannot surely be doubted, that other things being equal, the man of thirty has a sounder judgment, and more general knowledge, and greater weight of character, and is in all respects better qualified for the pastoral office than the youth of twenty one. Of course, the former enters the sacred profession under far better advantages than the latter, and with the same degree of zeal and faithfulness can do more good in the same time.

I appeal to you, my brethren, whether you have not known young preachers of fine talents and great promise, exceedingly deficient in pastoral qualifications; and of course, extremely embarrassed in discharging the ordinary duties of the ministry? Has not the usefulness of some been greatly circumscribed by rashness, by timidity, or by palpable errors in judgment, which the ripening of a few more years might have prevented? For my own

part, I cannot but think, that many of the difficulties, which ultimately end in dismission, originate in the want of age and experience at first; and that from the same causes, not a few are led, in the commencement of their ministry, to sacrifice their own judgment and independence, so as never to gain that influence, either at home or abroad, which might have been established and turned to the very best account.

Indeed, when we turn our attention for one moment to the responsibilities of the pastoral office; when we think of its ever varying, and continually pressing and arduous duties; when we consider what maturity of christian experience, what wisdom, what prudence, what meekness, what forbearance are required;—how can a youth just passing from his minority, a child almost, be adequate to such a station? Especially, how can he grow up to his full stature under all the pressure of weekly preparations for the desk, of hourly hindrances and exhausting parochial duties, in a great and popular congregation? Will you insist upon age and experience in your representative at a foreign court, or in any station of great civil responsibility at home, and at the same time account these qualifications unimportant in the ambassador of Christ,—in one to whom are committed the eternal interests of thousands?

I confess it weighs much with me, that under the Jewish ceremonial law, no man could be invested with the priests' office, till he was thirty years old;—for, although this law is not binding upon us as it was upon the sons of Aaron, still there must have been a reason for it. Infinite wisdom decided that it was inexpedient for them to exercise the sacred function at an earlier age, and surely it cannot be supposed, that the office of a

christian minister is less arduous, or less responsible, than that of the priests was in the tabernacle or the temple.

An additional remark under this head is, that even maturity of age and judgment is not sufficient to qualify a man for the pastoral office, without a considerable acquaintance with the world and knowledge of human nature. When a youth who has had little previous intercourse with mankind, passes at once from the Academy to the College, thence to the Theological Seminary, and from that to an important parish, how can he be fitted for his station? He may be extremely well read in his profession, may be deeply versed in sacred criticism and controversial theology, and may preach with great ability, and at the same time, be a mere novice, every where out of his study and pulpit.

Now will you put such a candidate at once into the ministry? Will you commit to him all the momentous interests of a church and congregation? Is it kindly done? Is it right thus to overlook his inexperience, and jeopardize the prosperity of a religious community? Let him rather be advised to acquaint himself first, with the elementary chapters at least, in the great volume of human nature. And that he may benefit others, while he is thus qualifying himself for a pastoral charge, let him inquire what he can do in Sabbath Schools and Bible Classes;— what, to instruct the ignorant, to reclaim the vicious, and to better the condition of the poor and desponding. Or let him, when he has finished his studies and taken license, devote himself, for a year or two at least, to the *missionary* service. There is no such preparatory school as this for instruction in pastoral duties and trials. And I cannot but regard it as auspicious to our churches at home, as well as to the scattered popu-

lation of the west and south, that God is inclining the hearts of so many to seek for ultimate settlement through a course of missionary trials and labors. May he incline many more to adopt the same course.

Fifthly. The christian pastor should be a man of *prudence.* By prudence, however, I do not mean that time-serving, man-fearing, earth-born policy, which in the desk keeps out of sight what are called the hard doctrines; and never has the rudeness to disquiet the sinner's conscience, and is so very polite and civil as never to utter the word *hell* without a humble apology, or to name the *prince of darkness* without turning him into a harmless eastern metaphor! Nor by ministerial prudence do I mean that cringing spirit, which never dares to look titled wickedness in the face—that aspen timidity which always says 'Yes,' to the world, whatever it may dictate or propose; and which never troubles the gay, the rich, the great, the polite, with any of the unwelcome and old fashioned topics of religion; or at any rate, not till they are just leaving the world, and want to be assured that such harmless and good-hearted people as they are, have nothing to fear. All this and more, which sometimes passes current under the imposing garb of prudence, deserves a very different name.

Genuine ministerial prudence keeps back no important truth—listens to no compromise with sin—connives at no fashionable vice—cringes before no lordly worldling—is never silent when it ought to speak; and never sits quaking in cowardly concealment, when the honour of religion calls for boldness and activity. But prudence is always the opposite of rashness and inconsideration. It neither speaks nor acts till it has had time to deliberate. Its words being 'fitly spoken, are like apples of gold in

pictures of silver.' In rebuking transgression, it strives to conciliate and gain the offender. It disarms prejudice, inspires confidence, gains friends, and wards off the attacks of enemies. Ordinary talents, under the direction of prudence, will do more in the ministry than the greatest gifts without it. Indeed, without prudence, no pastor can long be either useful or happy.

From pastoral qualifications we proceed,

II. To pastoral example. And here, every minister should be a pattern of 'whatsoever things are true, honest, just, pure, lovely, and of good report'—particularly of meekness, patience, forgiveness, contentment, temperance, hospitality, industry, brotherly-kindness, and charity. Upon each of these particulars I might enlarge, did the time permit. But I can only touch briefly upon a few of them in passing.

First. Every pastor should be an example to his flock of *christian forgiveness.* As the love and forgiveness of enemies found no place in the admired codes of heathen morality, so the authority of Scripture on this point, is admitted with more reluctance than on almost any other. Scarcely any thing is so congenial to our fallen nature, as rendering evil for evil. Human resentment, or rather revenge, is every where so loud and clamorous in demanding 'an eye for an eye, and a tooth for a tooth,' that it requires all the authority of the Saviour, seconded by all the influence of christian example, to keep it within any tolerable bounds. How important then, that ministers of the gospel should be bright and steady examples to their people, of 'blessing those who curse them, and of praying for those who despitefully use and persecute them.' One such godlike example will do more than a thousand fine sermons without it,

When a minister is wantonly traduced, there is no sin in showing that he deeply feels the injury, and there *may* be cases, in which resort to legal redress is justifiable; but they must be very strong cases indeed; and even then, a forgiving spirit should be prominent in the whole transaction. How ought it to cut a minister of Christ to the heart, to have it said, that he is as ready as any man to resent injuries, and to be conscious that he has given too much occasion for the remark.

Secondly. Every pastor should be an example of *temperance.* By temperance I mean moderation in the indulgence of his appetites, or in the use of the bounties of providence. O what a reproach to the ministry is a glutton, or a wine-bibber! I do not stand here to plead for wasting abstinence. Far from it. Our Father gives us 'rain from heaven and fruitful seasons,' to fill our hearts with food and gladness. But surely it does not become our sacred profession to ask 'What shall we eat and what shall we drink,' as if plain and wholesome fare could not satisfy us. We ought on the contrary to let our moderation be known unto all men. I hold that it is a base slander, or a mournful stigma upon a minister's character to say, that he is one of the freest livers in the whole parish; that nobody is a better judge of brandy and wines; or is more fond of good eating and drinking.

Thirdly. Every christian pastor ought to be a pattern of *industry.* I do not mean by this, that he is bound to be as early and as late in the field as the most laborious husbandman in his parish. A faithful minister will commonly find but little time for manual labor. And even though he should seldom put his own hand to the plough, but merely take the oversight of those who do the work, I very much doubt whether it would increase

his usefulness to be counted the best farmer; to fill the largest barns; or to raise the finest crops and cattle of any man in the town. These are not the things in which one who has the care of souls should be anxious to excel. His industry should appear in his study, and in the seasonable and conscientious discharge of parochial duties. As no man has so large a field to cultivate, as no one has so much to do, and as the consequences of indolence are nowhere so deplorable, surely the spiritual laborer, of all men, should be up and doing what he findeth to do with his might. Nor does that pastoral industry, on which I lay so much stress, consist merely in devoting a certain number of hours every day, to the duties of the ministry. It includes a methodical appropriation of time, and an orderly arrangement of what is to be done, so that one thing may not interfere with another. It is needless to say, that a man of system will accomplish twice as much in a given time, as one who is always in a bustle, and has no plan to guide him.

Do any thing else, then, with a man who is habitually and incurably indolent, or who has no regard to system in what he does. Send him into your harvest-field, when the precious grain is wasting for want of reapers; leave your whole farm to his drowsy management; put him into your counting house; make him sole agent of a great manufacturing establishment; entrust him with the endless details of the war office, or department of state; but O, put him not into the sacred ministry. Entrust him not with the care of souls. We want men for this service who have heads and hearts and hands to offer; and who are willing to spend and be spent in it.

Fourthly. A christian minister should be 'given to *hospitality;*' and in this, as well as in every thing else

that is praise-worthy, he must be an example to his flock. The pious poor must have access in their extremity, both to his table and his store-room. As long as he has a loaf to divide with his way-faring brother, he cannot withhold it: and why should he? Or why forget to entertain strangers, especially when they are engaged in the furtherance of important christian enterprises?

I know it may be objected, that this is laying a heavy tax upon the ministry, and opening a wide door for imposition. Drones, it may be said, there are and will be among preachers, as well as other classes of men;—candidates who can never obtain a settlement, and who will be sure to tax the hospitality of ministers beyond all reasonable endurance. This, I am sorry to say, I cannot deny; nor that in obtaining subscriptions for their own emolument, the publishers of religious books, and their agents, sometimes think themselves too long welcome in the families of poor clergymen. But we must not make too much of cases like these, lest it should have the appearance of covetousness. The very men who complain, of their pastor, and say that he impoverishes his own family, by keeping a great ministerial tavern, would, perhaps, be the last to commend him for shutting his doors and contracting the dimensions of his table. For who that has the slightest claim to enlargement of mind, does not after all, love to see his minister liberal; and how injurious to the cause of religion, would be the influence of a contrary example?

A similar train of thought naturally suggests itself, in reference to those great and expensive systems of charity, which are the glory of the present age. The example of the sacred profession, in contributing according to the 'ability which God giveth,' for the support of these

institutions, is no less essential than earnest and eloquent appeals to the public in their behalf. Only let the case be doubtful enough to furnish a plausible pretext for the question, 'Does the preacher ever give any thing himself, or any thing proportionate to his ability,' and who will regard his eloquence or his arguments? So true is the household aphorism everywhere, that *example* goes farther than precept. And so true is it, that to be in the highest degree useful, a pastor must be an example to his flock in everything that is disinterested, liberal, self-denying, and public-spirited;—in self-government, heavenly-mindedness and reverence for the holy precepts and institutions of the gospel; in conversation, in faith, in love to Christ, and the church, and in the conscientious discharge of all relative duties. It is thus, that the good pastor goes on before his flock, and at every step sheds the light of his own example upon the way to heaven; while the 'hireling' stands at best, a mere guide-post at the entrance, to be left behind by those who climb the narrow way. It now remains for me,

III. To specify some of the more *active* and *important* duties of the pastoral office. This I shall be obliged to do in a very summary manner.

One of the first duties of a pastor, is to acquaint himself with the state of his flock. For till this is done, how can he know their particular wants, characters, trials, dangers, and necessities? And how can he, in his public ministrations, 'give to every one his portion in due season.' I will venture to say, that half the interest of preaching, and more than half the profit, depends upon its being adapted to the ever varying circumstances of the audience. A discourse may be heard with intense interest at one time, and produce a powerful effect upon

a whole congregation, which would have passed off as merely decent, a month or even a week before. Hence the vast importance of giving a *pastoral* complexion to all your preaching, especially in your own pulpits. Hence, also, the common fact, that those pastors, who successfully aim at this, preach better at home than abroad;—a most desirable excellence, and a sure pledge of great usefulness!

But the skill of making every sermon appropriate, can never be acquired by a minister in his study. It is gained only by frequent and familiar intercourse with his people. Many a fine sermon is thrown away upon a drowsy congregation, simply because it is unseasonable; and it is unseasonable because the preacher is ignorant of the state of his flock, and wrote it without any specific aim, or object. In order to make the most of your *preaching* then, brethren, you must be active *pastors*. You must learn from week to week, by personal intercourse with your people, what they most need at the time; what their spiritual health and safety immediately require.

Nor is this all. It is by pastoral intercourse; by free and affectionate conversation with individuals, in regard to their spiritual interests, that a minister often does more good than he can in the desk. A parishioner easily escapes in a crowd, and hears for others rather than himself; but when he is personally addressed, he cannot help feeling that every word is intended for him. Indeed, it is affectionate pastoral intercourse, more than anything else, which, by gaining the hearts of the people, fills the sanctuary on the Lord's day, and prepares them to 'receive with meekness the ingrafted word which is able to save their souls.'

In regard to the mode of conducting pastoral visits, permit me to suggest, that something like a plan or system has many advantages. If you content yourself with forming a general resolution to visit your people whenever it shall be convenient, you will make little progress. The convenient season will rarely come. Nor, judging from my own experience, will you find it easy in all cases to introduce the subject of religion, without letting it be known beforehand, that this will be the sole object of your visit. Otherwise, some will have so many kind inquiries to make about your health, and your family, and your garden, and your last journey; and so much to say about the heat, or the cold, the debating and fighting in Congress, or the last news from Greece, or South America, that the hour will pass away, and the main object of the visit will be entirely frustrated.

Now I will not say, that a minister may never converse with his people upon the ordinary concerns of life, or the current topics of the day—but only, that this kind of intercourse is not *pastoral*, in the proper sense of the word; and that some other mode must be adopted to carry religion into all the families of your charge. They must in some way be informed, that you intend to devote certain days in the week to this great object, so as to have it understood that no other topic is to be introduced. Or you may privately make your appointments for particular districts, or neighborhoods. Or you may on the sabbath publicly announce your intention to visit certain families on given days of the ensuing week. This last method has been often adopted with good success; and it has the advantage of convincing a congregation, where they hear the appointments made from week to week, and month to month, that it is no trifling task to visit every family in a parish.

These remarks are intended chiefly for the younger class of my brethren in the ministry; and with this explanation, I hope I shall be indulged in more freedom and familiarity of remark, than it would be proper for me to use in addressing my seniors in age and office.

I scarcely need remind you, my dear young brethren, that Sabbath Schools and Bible Classes will claim your very particular pastoral regards. Who can estimate the amount of good, which a minister may do to the children and youth of his congregation, by devoting a part of his time to these blessed institutions? But if I may be permitted to lay any stress upon my own experience, you will find a great advantage, in occasionally varying your plans, and methods of teaching, so as to keep alive that interest, which in young minds is apt to flag, under any uniform system however excellent. And though both sexes may be taught at the same time, and in the same class, there are obvious advantages in meeting them separately, each requiring much appropriate instruction and advice, which cannot be given with perfect freedom and propriety in presence of the other. Indeed, I am in favor of carrying the system of pastoral instruction by *classes*, much farther than it has been generally attempted. For while mankind inherit one common nature, and have many common wants, trials, dangers, and temptations, in many other respects, their circumstances are widely dissimilar; and of all these, a pastor may avail himself, to the abundant increase of his usefulness, by taking the several classes as he finds them in his congregation:—the aged, the young, the fathers, the mothers, the men in active and prosperous business, old professors, and young christians. I have, for example, known the best effects from a separate meeting for the old and gray-headed, of

about the same standing, who were not professors of religion—of another for men deeply immersed in cares and gainful business—and of another for mothers of young families. And I will venture to say, that any minister, who shall adopt and pursue the method of pastoral instruction which is here recommended, will be surprised at the number and importance of the topics, which, as he passes from one class to another, will suggest themselves to his mind.

But whatever method you adopt, pass by none of your flock. Feed Christ's sheep. Feed his lambs; and if possible bring all the straying back to his fold. In your manner of address be plain, be affectionate, be serious, be faithful. Never continue an exercise longer than you can command attention. Never permit yourself to wander into regions of unprofitable speculation. Never lose sight of Jesus Christ and him crucified.

The poor you will have with you always, and they will have a right to a full share of your time and attention. Visit them often in their lowly habitations. Accept of their plain hospitality so as to convince them, that you value it more than the sumptuous banquet. Kindly inquire into their circumstances, and encourage them to entrust you with their necessities. Inculcate upon them the graces of contentment and resignation. When they are virtuous and pious, esteem it a high privilege to help them forward in their journey to the promised land. When they are vicious and improvident, use every argument and motive to reclaim them. Never give over, till you bring them to the sanctuary and to the cross of Christ. Thus you will secure their confidence, awaken their gratitude, elevate their views, and by the grace of God, save them from going down to the pit. Take much

notice of their children. See that they attend the schools of the parish, as well as the Sabbath School and Bible Class; and afford all the aid in your power to bring them up in habits of industry and sobriety; and above all 'in the nurture and admonition of the Lord.'

In your intercourse with the rich, be on your guard, for you will always be in danger from their kindness. Go not often to their feasts. By so doing, many have been 'snared and taken.' It will, moreover, swallow up too much of your precious time. What other laborer can afford to sit two hours over a single meal; and who has less time to spare for these ceremonies, than a minister of the gospel? Receive the friendly tokens of your parishioners with gratitude; but beware that their gifts do not bribe you to neglect their spiritual interests. O how hard is it for a pastor, to deal as faithfully in a magnificent drawing-room, as in a humble cottage. Especially how difficult to tell your greatest benefactor, that he is an enemy to God, and that without repentance, faith, and holiness, he must perish! I have often thought, that this is one reason, why it is so hard for a rich man to enter into the kingdom of heaven. His wealth, his influence, and his largesses, encompass him about with a kind of triple wall, which a pastor too rarely has the courage to break through, that he may carry to his conscience the unwelcome topics of death and eternity.

Gird yourselves up then, my young brethren, to this difficult, this self-denying part of your work. Make no compromises. Accept no man's person. Requite not the kindness of your affluent friends with the cruel neglect of their souls. But the more they minister to you in 'carnal things,' the more do you minister to them in 'spiritual things.' The more they study your present

comfort, the more earnestly do you seek their future and eternal welfare.

When your friends praise your fine sermons, as they often will, whether they are really fine sermons or not, remember that the impartial may form a very different judgment; and that whatever your fellow worms may think, there is much imperfection in your best performances. I would give more for the criticism of one sagacious enemy, than for those of a score of admirers. When all is peace and quietness in your parish, then is your time to be up and doing. Then fortify every weak and assailable point. Then throw around your people as many of the silken cords of love as you can.

If you have opposers in your parish, and they are men of influence, inquire in the first place, whether you may not have given reason for dissatisfaction. And if you find that you owe them an explanation, or an apology, make it frankly—make it promptly. It will do more to gain or disarm them, than any other course you can possibly take. If you have enemies who are secretly plotting against you, never seem to know but that they are your friends. If they speak against you, have no ear and no memory for it. If you want any little favor, go to them for it. They will rarely refuse you, and no man can long be the enemy of one whom he is in the habit of obliging. Ask their advice in matters pertaining to their profession or line of business, and follow it whenever you can. If a parishioner becomes dissatisfied and avoids you, take no notice of it. If, when you meet him, he passes by without seeing you, greet him as usual. The next time you meet, take him by the hand, if he will give it, and if not, when another convenient opportunity presents, offer him the same token of kindness. In the

mean time, 'if he is in affliction, comfort him, if he is hungry, feed him, if he is thirsty, give him drink.'

The opposite course, of assaulting him with your 'new ropes and green withes,' will never succeed; for 'the weapons of our warfare are not carnal.' It will never do for a minister to keep his check-book, and mark off one after another, as enemies, the moment he discerns any indications of hostility, or dislike. No minister, however popular at first, or however great his talents may be, can hold his place comfortably five years, if when he sees a known, or suspected opposer coming, he either meets him with a kind of perpendicular defiance, or to avoid him, passes over to the other side of the street.

In the discharge of parochial duties, the sick and the afflicted will have the strongest claims upon your time and attention. Let these claims always be held sacred. Wait not to be sent for. Hasten to them as soon as you know that they are in distress. And while on your way to the sick chamber, or the house of mourning, lift up your soul in prayer to God, that he will put thoughts into your heart and words into your mouth; that he will enable you to be faithful and bless your visit. If the sickness be severe, let your remarks be few and direct, and your prayers commonly short; but let your calls be frequent. When there is imminent danger in the case, study not to conceal it; but urge upon the sick man the infinite importance of immediate preparation for death. If it is one of the sheep, or one of the lambs of Christ's flock, who is about to be called home, and is rejoicing in the prospect, talk of heaven, of deliverance from sin, of the excellencies of Christ, of the glory of God, and of the songs of the redeemed.

If it is the dying bed of an impenitent sinner to which

you are called, and he is stupid; O, if it be possible, sound a note of alarm so deep, that it shall awake his slumbering conscience; and at the same time so affectionate, that he shall thank and love you for your faithfulness. Hold no fellowship with that cruel affection which conceals from a dying friend his danger, or which 'cries peace, peace, when there is no peace.' If the dying sinner is alarmed, and his transgressions are at last set in order before him, beware that you do not comfort him too soon. Many I fear have been destroyed in this way. The law was doing its work, and would have brought them to the cross of Christ, but for the pains which were prematurely taken to convince them that their sins were forgiven, and that all was safe. Rejoice in it, if you have good evidence that a sinner has been plucked as a brand from the burning at the very close of life; but in your preaching and conversation lay very little stress upon a death-bed repentance. I fear that it is seldom genuine; and however it may be, why should you in this way encourage others to put off repentance to the last extremity, when there is so little probability that they will even be awakened at the close of life?

Be cautious how you give characters for the gratification of surviving friends. There are cases, no doubt, in which the eminent piety of the deceased should be mentioned to the glory of divine grace; but by saying every thing you can of the deceased at funerals, whether they have left evidence of piety or not, you will soon find yourselves in trouble, either with your people or your conscience, or both.

In reference to the duty of visiting the afflicted, I can only suggest how important it is, that a pastor should give them as much of his time as his other duties will

permit, and that he should avail himself of those tender seasons when the world looks empty and desolate, to withdraw their hopes and affections from it; and point them to the cross and the throne of the Lamb,—to that heaven which the holy alone can enter, and where all tears shall be wiped from their eyes.

There is another class of pastoral duties which I must not pass over in silence, though I can only glance at them in the conclusion of this discourse. Never forget, my dear young brethren, that while you have the spiritual oversight of all who belong to your congregations, you are in a *peculiar* sense the pastors of the churches.

And surely you never can forget, how solemnly you were charged on this head, when you were invested with the sacred office. 'Take heed therefore unto yourselves, and to all the flock over whom the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Warn them that are unruly, comfort the feeble minded, support the weak, edify the body of Christ.'

While you invite all to come to him as the chief Shepherd and Bishop of souls, state explicitly the conditions of faith and repentance, on which alone he will receive them. Strictly guard the entrance to the visible fold. Admit to the holy communion such only as profess and appear to be regenerated and experimental christians. In exercising gospel discipline, be affectionate, be impartial, be firm, and when you begin, always carry it through. Take up each case by itself and in season. No where are delays more dangerous. Discipline has been entirely prostrated in many a church, by the timid remissness of the pastor. Scandalous members who might easily have been reclaimed or removed, one by one, have been

tolerated, till they and their friends and partisans have become the majority, or if not, have become so formidable as to intimidate the church, and trample her order in the dust.

In reference to false or erroneous teachers, who may proffer you their assistance, remember that you 'watch for souls as they that must give account;' and however loud or long the cry of illiberality may be, however fierce or wrathful the charge of uncharitableness, never yield for a moment to the clamor. Night and day be at your posts, and if need so require, warn the flock against wolves 'in sheep's clothing.' The only safe pastures and waters are those which Christ himself hath fenced off from the wilderness; nor even those, any longer than faithful shepherds guard them.

And now my reverend fathers and brethren, 'Who is sufficient for these things?' and 'who is that faithful and wise servant, whom his Lord, when he cometh shall find so doing.' Ours is no common charge—no ordinary responsibility—no literary sinecure. It is a charge on which infinitely greater interests are suspended, than the temporal salvation of a kingdom or a world. And O how urgent are the claims of our sacred office! While I speak, the arrows of death are flying thick among our beloved people. The graves of some of them will open tomorrow; and soon, too, will every pastor now present lie down where there is 'no work, nor device, nor knowledge, nor wisdom.' 'Whatsoever our hand findeth to do, therefore, let us do it with our might.'

O who of all the dead will rise so reluctantly at the last day, as an ungodly pastor, surrounded by his wailing flock? Who will cry like him to the rocks and mountains? On whose head will be heaped such fierce

and burning execrations? And whose soul will quake with such horrible recollections and forebodings?

How soon, my brethren, will the amazing realities of judgment and eternity break upon our unearthly vision, and fill us either with ecstacy or despair! I cast my thoughts forward but a little, and behold the dead are rising, the elements melting, saints rejoicing, devils trembling. The judge appears upon his great white throne—in a moment, in the twinkling of an eye, we are before the judgment-seat with our respective flocks. The faithful and the unfaithful shepherds of every age are also there. The trial proceeds, the books are closed, the final sentence is pronounced, and suddenly the scene is changed. The heavens are opened, and the pit yawns, and the eternal song and the eternal wail are begun. O may we then rise, with a great multitude saved through our unworthy instrumentality, to 'shine with them as the brightness of the firmament, and as the stars forever and ever.'

INAUGURAL DISCOURSE.*

It is a deeply afflictive and mysterious dispensation of Providence, which has so lately bereaved this infant Seminary of its head, and by which I am now brought with inexperienced and trembling steps to its threshhold. If prayer offered to God without ceasing for Dr. Moore, could have prolonged his invaluable life; if professional assiduity could have warded off the fatal stroke; or if agonized affection could have shielded him in her embrace, he had not left this favorite child of his adoption to an early and perilous orphanage. So completely had he identified himself with its interests, that no hostile weapon could reach it without first piercing his heart. He felt all its perplexities and adversities, as if they had been his own: and as some compensation for these, he enjoyed, in a high degree, its brightening prospects—its youthful and buoyant anticipations.

The question has often occurred to a thousand anxious minds, How could such a man, at such a time, be spared? And who can describe that deep and electrical throb of anguish, which smote the heart of this institution, when he breathed his last, and every student felt that he had lost a father? O what a shuddering was there within these walls, when that pall, which hung portentous for a few days in mid-heaven, was let down by hands unseen

* Delivered at Amherst, Mass. Oct. 15, 1823.

upon yonder dwelling! That pall is not yet removed. It conceals from mortal view at once the venerated form of our departed friend, and the depths of infinite wisdom in taking him away. But who, since the dying agonies are over, would call the sainted spirit back, to revive the troubled dream of life in a sleep that is now so peaceful? 'I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may *rest from their labors*, and their works do follow them.'

If we estimate the length of life, by what a man actually accomplishes for the best good of his kind, we shall see, that Dr. Moore, though taken away in the high meridian of his usefulness, was 'old and full of days.' To say nothing here, of the ability with which he filled other important stations, and of the good which he did in them all, the services rendered by him to this Institution, within less than the space of two years, were sufficient to entitle him to the gratitude of thousands now living, and of far greater numbers who are yet to be born. Broad and deep are the foundations, which he assisted in laying upon this consecrated hill. Strong was his arm, and powerful was the impulse which his presence and ever cheering voice gave to the waking energies of benevolence around him.

The time will not permit me to dwell longer upon a theme, which is at once so 'pleasant and mournful to the soul;'—nor could I, on the other hand, have said less, without doing injustice alike to the occasion and to my own feelings, called, as I am this day, to occupy the chair which has been left vacant, by the mournful, though serene departure of my highly venerated friend.

It is possible, too, that at this interesting moment, I

night be indulged in speaking of the struggles and misgivings and breaking of ties which it has cost me, to tear myself away from the quiet and much loved scenes of pastoral labors, and to exchange them all, for an untried and highly responsible sphere of literary action. But why should I look back? why so fondly covet the mysterious pleasure of feeling in every rending heart-string, all those struggles again? Rather let me 'forget the things which are behind, and reach forth unto those things which are before'—looking up daily to heaven for strength and wisdom and grace—bespeaking also the prayers, relying on the efficient aid, and throwing myself upon the christian candor of the friends and patrons of this rising Seminary.

Convened as we are this day, in the portals of science and literature, and with their arduous heights and profound depths and Elysian fields before us, *education* offers itself as the inspiring theme of our present meditations. This in a free, enlightened, and christian state, is confessedly a subject of the highest moment. How can the diamond reveal its lustre from beneath incumbent rocks and earthly strata? How can the marble speak, or stand forth in all the divine symmetry of the human form, till it is taken from the quarry and fashioned by the hand of the artist? And how can man be intelligent, happy, or useful, without the culture and discipline of education? It is this that smooths and polishes the roughnesses of his nature. It is this, that unlocks the prison house of his mind and brings out the captive. It is the transforming hand of education, which is now, in so many heathen lands, moulding savageness and ignorance, pagan fanaticism and brutal stupidity, revenge and treachery and lust—and in short, all the warring elements of our lapsed nature, into the

various forms of exterior decency, of mental symmetry, and of christian loveliness. It is education that pours light into the understanding, lays up its golden treasures in the memory, softens the asperities of the temper, checks the waywardness of passion and appetite, and trains to habits of industry, temperance, and benevolence. It is this which qualifies men for the pulpit, the senate, the bar, the art of healing, and the bench of justice. It is to education, to its domestic agents, its schools and colleges, its universities and literary societies, that the world is indebted for the thousand comforts and elegancies of civilized life, for almost every useful art, discovery, and invention.

In a word, education, regarding man as a rational, accountable and immortal being, elevates, expands, and enriches his mind; cultivates the best affections of his heart; pours a thousand sweet and gladdening streams around the dwellings of the poor as well as the mansions of the rich, and while it greatly multiplies and enhances the enjoyments of time, helps to train up the soul for the bliss of eternity.

How extremely important, then, is every inquiry which relates to the philosophy of the human mind—to the early discipline and cultivation of its noble powers—to the comparative merits and defects of classical books and prevailing systems of instruction—to the advantages accruing from mathematical and other abstruse studies—to the means of educating the children of the poor in our public seminaries—to the present state of science and literature in our country; and to the animating prospects which are opening before us. All these topics and many more, present themselves to the enlightened and philanthropic mind, as it looks abroad from some commanding

eminence, or ranges at leisure over the wide and busy fields of human improvement. It must be obvious, however, upon a moment's reflection, that it would take many a long day to traverse a space so ample; to drink at every Castalian fountain by the way; to take the altitudes of Parnassus; to measure the steeps of science; and to see what is going forward in a thousand splendid literary halls and wonder-working laboratories. How little, then, can be done within the brief hour, which is allotted to the present exercises. Upon many very interesting objects and enclosures we can scarcely bestow a passing glance, and can linger for a few moments only, where most we might love to dwell, or at least to sit down at our leisure and enjoy the goodly prospect.

In treating of education, we may advantageously divide the subject, into the three great branches of *physical*, *intellectual*, and *moral* improvement. Under these topics, we shall include all that is requisite to form a sound and healthy body, a vigorous and well stored mind, and a good heart. If the first of these, or what I choose to call the *physical* part of education, has not been fully overlooked, (as it certainly has not,) in our most popular systems, still, it may well be questioned, whether it has yet received that degree of attention, which its immense importance demands.

Such, in our present condition, is the mysterious connexion between body and mind, that the one cannot act, except on a very limited scale, without the assistance of the other. The immortal agent must have an 'earthly house' to dwell in; and it is essential to vigorous and healthful mental action, that this house should be well built, and that it should be kept in good repair. Now, it is the province of physical education, to erect the build

ing, and in carrying it up to have special reference to its firmness and durability; so that the unseen tenant, who is sent down to occupy it, may enjoy every convenience, and be enabled to work to the very best advantage.

That is undoubtedly the wisest and best regimen, which takes the infant from the cradle, and conducts him along through childhood and youth, up to high maturity, in such a manner, as to give strength to his arm, swiftness to his feet, solidity and amplitude to his muscles, symmetry to his frame, and expansion to all his vital energies. It is obvious, that this branch of education, comprehends not only food and clothing; but air, exercise, lodging, early rising, and whatever else may contribute to the full developement of the physical constitution.

If, then, you would see the son of your prayers and hopes, blooming with health, and rejoicing daily in the full and sparkling tide of youthful buoyancy; if you would make him strong and athletic and careless of fatigue; if you would fit him for hard labor and safe exposure to winter and summer; or if you would prepare him to sit down twelve hours in a day over Euclid, Enfield, and Newton, and still preserve his health, you must lay the foundation accordingly. You must begin with him early, must teach him self-denial, and gradually subject him to such hardships, as will help to consolidate his frame and give increasing energy to all his physical powers. His diet must be simple, his apparel must not be too warm, nor his bed too soft. Beware of too much tenderness and restraint, in the management of your darling boy.

Never suffer yourself to be discomposed by his sand hills in the road, his snow forts in February, or his mud-dams in April;—nor when you chance to look out in an August shower, and see him wading and sporting along with the water-fowl. If you would make him hardy and

enterprising, let him go abroad with perfect freedom, in his early boyhood, and amuse himself by the hour together, on the ice, and in the snow drifts. Instead of keeping him shut up all day, and graduating his sleeping room by Fahrenheit, let him face the keen edge of the north wind, when the mercury is below cypher, and instead of minding a little shivering when he returns, applaud his resolution, and encourage him to sally out again. In this way, you will teach him that he was not born to live in the nursery, nor to brood over the kitchen fire; but to range abroad as free as the air, and to gain warmth from exercise. I love and admire the youth, who turns not back from the howling wintry blast, nor withers under the blaze of summer:—who never magnifies 'mole-hills into mountains,' but whose daring eye, scales the eagle's airy crag, and who is ready to undertake anything that is lawful, within the range of possibility.

Who would think of planting the mountain oak in a green-house, or of rearing the cedar of Lebanon in a lady's flower pot? Who does not know that in order to attain their mighty strength and majestic forms, they must freely enjoy the rain and the sunshine, and feel the rocking of the tempest? Who would think of raising up a band of Indian warriors, upon cakes and jellies and beds of down, and amid all the luxuries and ease of wealth and carefulness? The attempt would be highly preposterous, not to say supremely ridiculous. It is the plain and scanty fare of these sons of the forest, their hard and cold lodging, their long marches and fastings, and their constant exposure to all the hardships of the wilderness, which give them such Herculean limbs and stature; such prodigious might in the deadly fray, and such swiftness of foot in pursuing the vanquished.

I am far, however, from saying, that such training, would ensure to every child the arm of Achilles, or the courage of Logan, or the constitution and daring of Martin Luther. Some would doubtless sink under the discipline; but not near so many, as is generally supposed. The truth is, there is a mistaken tenderness which daily interferes with the health-giving economy of heaven. Too many parents, instead of building upon the foundation which God has laid, first subvert that foundation by misplaced indulgences, and then vainly attempt to build among the ruins. They so cross and perplex nature, in her efforts to make their children strong and healthy, that she at length refuses to do anything, and the doating parents are left to patch up the shattered and puny constitution as well as they can, with tonics and essences. In this way, not a few young men of good talents, are rendered physically incapable of pursuing their studies to any advantage. They can never bear the fatigue of close and long continued application. The mind would gladly work, but the earthly tabernacle is so extremely frail, that every vigorous effort shakes it to the foundation. It is like setting up the machinery of an iron works, in a mere shed, without studs or braces—or like attempting to raise the steam for a large ship, in a tin boiler. Whatever talents a youth may possess, he can accomplish but little, without a good constitution to sustain his mental efforts; and such a constitution is not a blessing to be enjoyed of course. Like almost every other gift of heaven, it is to be obtained by human providence, and in the use of means adapted to the end. How many who begin well, ultimately fail of eminence and usefulness, through excessive tenderness, and for want of skill and care in their early physical education, it

is impossible to say; but that many a young man is doomed to lingering imbecility, or to a premature grave by this kind of mismanagement, and that the subject on which I have hazarded the foregoing remarks, is intimately connected with the vital interests of the church, and the state, will not, I think, be questioned.

One thing more I deem it important to say, before I dismiss the present topic. The finest constitution, the growth of many years, may be ruined in a few months. However good the health of the student may be when he enters college, it requires much care and pains to preserve it; and there is a very common mistake as to the real cause why so many fail. Hard study has all the credit of undermining many a constitution, which would have sustained twice as much application, and without injury too, by early rising and walking, and by keeping up a daily acquaintance with the saw and the axe. Frail, then, as are the elements which compose this mortal frame, so essential are its healthful energies to the operations of mind, that so long as the body and soul remain united, too much care can hardly be bestowed upon the former for the sake of the latter.

The *second* great branch of education is *intellectual;* and this, it must be confessed, is vastly more important and difficult than the *first.* It is the intelligent and immortal mind, which pre-eminently distinguishes man from the countless forms of animated nature around him. It is this, which not only gives him dominion over them all, but raises him to an alliance with angels, and, through grace, to communion with God himself. Mysterious emanation of the Divinity! Who can measure its capacity, or set bounds to its progression in knowledge?

But this intelligent and immortal principle, which we

call mind, is not created in full strength and maturity. As the body passes slowly through infancy and childhood, so does the mind. Feeble at first, it 'grows with the growth and strengthens with the strength' of the corporeal system. Destitute alike of knowledge at their birth, the children of one family, or generation, have, in this respect, no advantage over those of another. All have every thing to learn. No child was ever *born* a Newton, or an Edwards. It is patient, vigorous, and long continued application that makes the great mind. All must begin with the simplest elements of knowledge, and advance from step to step in nearly the same manner. Native talent in a child, may be compared to the small capital with which a young merchant begins in trade. It is not his fortune, but only the means of making it. Or it may be likened to a quarry of fine marble, or to a mine of the precious metals. The former never starts up spontaneously into Cyprian Venuses, nor does the latter, of its own accord, assume the shape and value of a shining currency. Much time and labor and skill are requisite to fashion the graceful statue, and to refine and stamp the yellow treasure.

In every system of education, two things should be kept steadily in view:—*first*, that the mind is to be gradually expanded and strengthened into vigorous manhood, by the proper exercise of its faculties; and *secondly*, that it is to be enriched and embellished with various knowledge. In practice, however, these two things cannot be separated. For, at the same time that the plastic hand of education is strengthening and enlarging the mind, by subjecting it to severe and sometimes painful discipline, this very exercise is continually enriching it with new and important ideas. Thus, to illustrate the

point by a plain similitude, we do not, when we begin with the child, find the intellectual temple already built and waiting only to be furnished; but we have to lay the foundation, carry up the walls, and fashion the porticoes and arches, while we are carving the ornaments, and bringing in all that is requisite to finish the edifice and furnish the apartments. That, then, must obviously be the best system of mental education, which does most to develope and invigorate the intellectual powers, and which pours into the mind the richest streams of science and literature. The object of teaching should never be, to excuse the student from thinking and reasoning, but to learn him how to think and to reason. You can never make your son or your pupil a scholar, by drawing his diagrams, measuring his angles, finding out his equations, and translating his Majora. No. He must do the work himself. It is his own application that gives him power and distinction. It is *climbing* the hill of science by dint of effort and perseverance, and not being *carried up* on other men's shoulders.

Let every youth, therefore, early settle it in his mind, that if he would ever rise in the world, he has to *make himself*,—or in other words, to rise by personal application. Let him always try his own strength, and try it effectually, before he is allowed to call upon Hercules. Put him first upon his own invention; send him back again and again to the resources of his own mind, and make him feel that there is nothing too hard for industry and perseverance to accomplish. In his early and timid flights, let him know that stronger pinions are near and ready to sustain him, but only in case of absolute necessity. When in the rugged paths of science, difficulties which he cannot surmount impede his progress, let

him be helped over them; but never let him think of being led, when he has power to walk without help, nor of carrying his ore to another's furnace, when he can melt it down in his own. To excuse our young men from painful mental labor in a course of liberal education, would be about as wise as to invent easier cradle springs for the conveyance of our children to school, or softer cushions for them to sit on at home, in order to promote their growth and give them vigorous constitutions. By adopting such methods, in the room of those distinguished men, to whom we have been accustomed to look for sound literary and theological instruction, for wise laws and the able administration of justice, our pulpits and courts and professorships and halls of legislation, would soon be filled, or rather disgraced, by a race of weak and rickety pretenders.

In this view of the subject, it becomes a very nice, not to say difficult question, how far it is expedient to simplify elementary books in our primary schools; but more especially, in the advanced stages of a liberal education. I am aware, that much may be said in favor of the simplest and easiest lessons for children; and I freely admit, that several elementary writers of the present day, are entitled to much credit for what they have done in this humble, though highly important sphere. I am convinced, however, that even here the simplifying process may be carried too far. The learner, in many cases, receives too much assistance from his author. Little or nothing is left him to find out by his own application and ingenuity. His feelings are interested and his memory is taxed; but his judgment is not called into exercise; his invention is not put to the test, and of course, his mind does not grow.

Moreover, too many, who would be thought students of a high rank by having their abridgments and elements and conversations and other stereotype continually before them, early imbibe the persuasion, that almost any science may be mastered in a few weeks; and, of course, that the time which used to be spent upon languages, the mathematics, and other branches of a public education, was little better than thrown away. Even in our Colleges, and partly I am apt to think from the same cause, there is much complaint of needless prolixity and obscurity, in some of the larger classics. It seems to be taken for granted, that every thing should be made as plain and easy for the learner as possible. Hence, to be held in check during a long and painful hour by a single proposition in Euclid, is considered an intolerable hardship by those, who dislike nothing so much as close and slowly productive thinking. It seems never to have occurred to them, that this is the very kind of exercise, which is indispensable to give scope and energy to the intellectual powers.

In itself considered, it would be very agreeable, no doubt, to master conic sections, quadratic equations, spherics, and fluxions, all in a month. But if this could be done, the student would lose incomparably more, than he could possibly gain by the saving of time and labor. He would lose nearly all the advantage which he now derives, from a long course of severe mental discipline. Indeed, could all the fields of science and literature be explored in a few weeks, or months; could some new method be invented to supersede the necessity of hard study altogether, the consequences would be truly deplorable. That hour would mark the boundaries of human improvement. From that moment, the march of

mind would be retrograde. Within one generation, there would be no giants left in the earth: for how could the race be perpetuated, without the aliment which has heretofore added so many cubits to their stature? Once release man from the necessity of bringing his powers into vigorous action, and nothing could prevent him from sinking into sloth and imbecility.

Let me here, in connexion with the foregoing remarks, offer a few thoughts upon the method of teaching by *lectures;* a mode which is so highly and deservedly popular in the most flourishing institutions of our own country, as well as in all the foreign Universities. Without *lecturers*, in several branches of science, no College could maintain a respectable standing for a single year; and it is greatly to be wished, that more professorships might be founded in most of our public seminaries. But even here, there are certain limits, beyond which it would not be wise, nor safe to go. It is easy to see, that so much of a four year's residence in College, *might* be taken up in hearing lectures, as to leave but little time for hard study. Nor is this all. When a young man knows, that he is surrounded by distinguished professors, who are all the while thinking and writing for his benefit, he will be apt to excuse himself from close application, and to rest contented with what he can take down, or remember in the Lecture-room. This arises from that kind of *vis inertiæ* which must be reckoned among the laws of our fallen nature. We are, for the most part, so extremely averse to mental effort, that if we can find substitutes to trim the midnight lamp for us, we shall excuse ourselves in spite of conscience and our better judgment. Who is there that would not prefer taking as many eagles as he wants from the coiner, to bringing up the ore from the dark caverns

of Potosi, and carrying it through the mint by the sweat of his own brow? Let every student, then, be on his guard against those temptations to indolence, which lurk beneath some of his highest privileges. Let him be thankful for the assistance of professors, but let him depend more upon his own industry than upon them. It were better for a young man never to hear a lecture in College, than to estimate his attainments by the amount of instruction which he receives, rather than by his own diligence and success in study.

I cannot dismiss the present topic, without adverting to the new system of *itinerant lecturing*, which is becoming extremely fashionable in various parts of our country. To condemn it in the gross, would be doing injustice to some individuals of distinguished merit: for it cannot be denied, that they have reduced much valuable information to a cheap and portable form, and have in this way contributed to diffuse a taste for science and literature among all classes of the people. These are honorable exceptions; but what shall we say of those pedantic smatterer in every thing, who are coming up upon the breadth of the land; whose advertisements stare us in the face from a thousand hand-bills and news-papers; who are ready to promise, and if you please, to bind themselves for a trifling consideration, not only to point out a much shorter road, than even a royal one, to the temple of fame, but to conduct their marvelling followers to the very pinnacle, before the disciples of Bacon, Newton, and Reid can fairly begin to rise, by the ancient steep and rugged path. What need, according to these wonder-working savans, of six, or ten years study, when *they* can lay open all the arcana of science in half as many weeks or evenings! Nay so far is this literary necromancy sometimes

carried, that even a single lecture is expected to do more for the awe-stricken tyro, than he could gain by months of the closest application in the old way. While I appeal to your own observation, for the correctness of this statement, I am far from wishing to hold up any meritorious individual to public reprobation or contempt. Let every one receive the just reward of his ingenuity and usefulness. Equally foreign is it from my present design to represent *all* attempts at improvement, in the methods of teaching, as visionary and hopeless. I believe, on the contrary, that great improvements are yet to be made, and that even now, writing, geography, and some other branches, are much more advantageously taught than they were twenty years ago. But I have no hesitation in pronouncing a great part of what is pompously styled *lecturing*, upon natural philosophy, chemistry, astronomy, history, mnemonics, stenography, and the like, the most arrant quackery, that ever disgraced the records of learning in New England. It is the mere froth and sediment —of science and literature. So far is it from raising the general standard of education, that its direct tendency is to discourage application, to foster pedantry, and to beget a general contempt for that long and tedious process, by which men have hitherto risen to eminence in general knowledge, and in all the learned professions.

I do not however mention these time and brain-saving expedients, as if there was any very serious ground of alarm. Such Protean forms of literary quackery, cannot hold the ascendency long in any enlightened community. And in spite of their present claims to public favor, it cannot be doubted, that intellectual education, in most of its branches, is steadily on the advance. Great light has within the last thirty years been thrown upon the science

of mind, and the present ardor of philosophical speculation, promises still more brilliant results. There is, upon the whole, a steady and mighty advance in the great empire of cultivated intellect, which we trust nothing will seriously impede, and to which no definite limits can be assigned.

In connexion with this part of our subject, or rather in continuation of it, I cannot help calling your attention for a moment, to those rapid and splendid conquests of general science, which shed such a glory upon the age in which we live. What scholastic entrenchment is there which she has not carried—what moss-grown battlement on which she has not planted her standard? what height is there which she has not surveyed—what depth has she not explored? What desert of sand, or snow, has she not traversed—what arctic sea or strait has she not navigated—what ice of four thousand winters has she not seen—what mountain or heavenly parallax has she not measured—what mineral has escaped her eagle eye—what stubborn resistances in the great field of experiment, has she not overcome—what substance has she not found means to break, or fuse, or solve, or convert into gas?

It is indeed wonderful to think, how the boundaries of human knowledge are by the aid, and under the directing eye of human intellect, extending in every direction. Every lamp that is lighted for the purposes of discovery in one department, sheds a portion of its radiance upon some other, or perhaps upon many others, at the same time: and thus, by the intermingling and reflection of rays from so many points, the progress of discovery is greatly and increasingly facilitated. Objects which fifty years ago were scarcely visible in the dim horizon, are now left by its retrocession far within the vast circumfer-

ence. The ever busy hand of experiment is daily laying open new wonders and making new discoveries in air, earth, and water. Some of the great agents of nature, which had been at work in secret from the foundation of the world, have recently been detected in their mysterious operations, and made subservient to the health and convenience of man. Science has scaled those awful barriers, which less than a century ago it would have been thought the height of madness and impiety to attempt; and she is now successfully exploring far wider regions beyond, than were ever included in her ancient dominions. Thus while the astronomer is polishing his glasses, finding out the longitude, watching the return of the comets, and looking for new constellations in the blue depths of ether, the mechanical philosopher is lengthening his levers, perfecting his screws and pullies, and combining and concentrating all the prodigious energies of fire and water. And last, but not least, the chemist is rejoicing in the midst of his newly discovered attractions, affinities, and antipathies: and if in subjecting every known substance to his acids, his blow-pipe, and his deflagrator, he has not yet converted the baser metals into gold, he seems to be in a fair way, at least, of transmuting charcoal into diamonds. *

The train of these remarks falls in so naturally here, with the following bright and philosophical anticipations of a distinguished writer, † that I shall offer no apology for laying them before you in his own words. Speaking of the progressive improvement of the human race, he mentions by way of example, the history of mathematic-

* I here allude to some very interesting experiments, by Professor Silliman of Yale College, of which he has given a particular account, in the American Journal of Science and Arts: Vol. V. and VI.

† Dugald Stewart.

al science, in which the advances of discovery may be measured with greater precision than in most others.

'Those elementary truths of geometry and of astronomy,' he remarks, 'which, in India and Egypt, formed an occult science, upon which an ambitious priesthood founded its influence, were become in the times of Archimedes and Hipparchus, the subjects of common education in the public schools of Greece. In the last century, a few years of study were sufficient for comprehending all that Archimedes and Hipparchus knew; and, at present, two years employed under an able teacher carry the student beyond those conclusions, which limited the inquiries of Leibnitz and of Newton. Let any person reflect on these facts: let him follow the immense chain which connects the inquiries of Euler with those of a priest of Memphis; let him observe, at each epoch, how genius outstrips the present age, and how it is overtaken by mediocrity in the next; and he will perceive, that nature has furnished us with the means of abridging and facilitating our intellectual labor, and that there is no reason for apprehending that such simplifications can ever have an end. He will perceive, that at the moment when a multitude of particular solutions, and of insulated facts, begin to distract the attention, and to overcharge the memory, the former gradually lose themselves in one general method, and the latter unite in one general law; and that these generalizations, continually succeeding one to another, like the successive multiplications of a number by itself, have no other limit, than that infinity which the human faculties are unable to comprehend.'

How cheering, how ennobling is this intellectual march of our species! Who but must aspire to a place in the ranks, if not to the honor of bearing a standard? Who

is there, that will not contribute by every proper means in his power, to elevate, expand, and strengthen the immortal mind, as it still presses on in the path of discovery and looking upward, pants for a wider range, a clearer vision, and worthier attainments in a brighter world?

The *third* and last great branch of education is *moral*. I use the word moral here, in the largest sense, as comprehending all the instruction, restraints, and discipline which are requisite, for the government of the passions, the moulding of the affections, the formation of an enlightened conscience, and the renovation of the heart. I do not merely say that this branch is *indispensable*—for in a sense it is *every thing*. What would a finely cultivated mind, united to the best physical constitution, be without moral principle? What but mere brute force, impelled by the combined and terrible energies of a perverted understanding and a depraved heart? How much worse than physical imbecility, is strength employed in doing evil? How much more to be dreaded than the most profound ignorance, is a high state of mental cultivation, when once men have broken away from the control of conscience and the Bible. The reign of terror and atheism, under whose bloody seal the demon of anarchy once presided over a great and polished metropolis, affords so good an illustration here, that I hope I shall be indulged in the hackneyed allusion. What availed all the erudition of the National Institute, and all the learning of the Encyclopediasts, in the hands of men, who could bow the knee to the meretricious goddess of reason, and write upon the tomb, that death is an eternal sleep? It was not the blind and unlettered frenzy of the multitude, but the cool and calculating genius of infidel philosophy, which put the wheels of revolution in motion in France;

and it was the friction, occasioned by that tremendous impulse, which set the whole machinery of the government on fire, and burnt down the palace, the altar, and the throne together. Now, take away all the restraints and sanctions of religion, and something like this might be expected to happen in any state, and in spite of the highest intellectual attainments. Without the fear of God nothing can be secure for one moment. Without the control of moral and religious principle, education is a drawn and polished sword, in the hands of a gigantic maniac. In his madness he may fall upon its point, or bathe it in the blood of the innocent. Great and highly cultivated talents, allied to skepticism, or infidelity, are the right arm that 'scatters firebrands, arrows, and death.' After all the dreams of human perfectibility, and all the hosannas which have been profanely lavished upon reason, philosophy, and literature, who, but for the guardianship of religion, could protect his beloved daughters, or be safe in his own house for one night? What would civil government be in the profound sleep of conscience, and in the absence of right moral habits and feelings—what, but an iron despotism on the one hand, or intoxicated anarchy on the other?

Let any system of education, which leaves out God and the scriptures, prevail in your families, schools, and Colleges, and what would be the consequences? How long would you have any domestic circles to love, or to live in? How long would children reverence their parents, or listen to the voice of their teachers? The truth is, moral habits, and religious sanctions, cannot be dispensed with. The world would be one vast and frightful theatre of misery and crime without them. What anxious and unremitting care, then, should be bestowed upon the re-

ligious education of children. How assiduously should the fond parent labor to imbue the mind of the little prattler upon his knee, with the knowledge and fear of God. And let that system of religious education which is begun in the family, be carried into the primary school, from thence into the academy, and up to the public seminary. Such a course of moral instruction, is the more important in this country, on account of the free and republican character of all our institutions. Our civil government is happily a government of moral influence. It derives its supremacy not so much from the pains and penalties of the statute book, as from the virtue and intelligence of the people. Now the permanent safety of such a community, demands a high tone of moral and religious principle in the great mass of the governed; and it must be obvious, I think, that the freer any state is, the more virtue is necessary to secure private rights, and to preserve the public tranquillity. A government of opinion, founded on the morality of the Gospel, exerts a silent and invisible influence, which, like the great law of attraction, keeps everything in its place, without seeming to exert any influence at all.

Now, as the literary institutions of every country, must receive their shape and character from the genius of the government, the management of a College, in our own free and happy land, must be the unseen efficiency of moral influence, much more than the frowning *shall*, or *shall not* of the written law. But how can this influence be established and maintained over the natural restlessness and ardency of youth? Clearly in no other way but that which I have just pointed out. They must be brought under the sway of an enlightened conscience and of good habits in early childhood. They must in the

strictest sense of the term be religiously educated from their most tender years.

There is another view of the point before us, which immensely enhances the importance of a religious education. If human existence was bounded by this 'inch or two of time,' or if nothing which we can do for our children could have any influence upon their eternal destiny, the consequences of faithfulness, or unfaithfulness would be comparatively trifling. But when we think of their immortality—of what it is to rise, and shine, and sing—or to sink and wail in outer darkness forever, and then remember that we have the keeping of their precious souls, how can we help trembling under the weight of such a responsibility? Every system of education should have reference to *two* worlds; but chiefly to the future, because the present is only the infancy of being, and the longest life bears no proportion to endless duration. Every instructor should keep distinctly in view, and remind his pupils daily of that long, long hereafter, from which a thousand earthly ages will shrink into nothing.

Viewed in the light of eternity, and as qualifications for the kingdom of God, what is health, and what are talents of the highest order? What are the richest literary acquisitions? They may dazzle here, but nothing can shine without holiness beyond the grave. It is moral worth, it is piety of heart, or the want of it, which will fix the destiny of the undying soul. Without the image of God, the stupendous intellect of Gabriel would be nought but mighty rebellion and suffering to all eternity. Nor on the other hand, is there a human soul, bearing that image, though dwelling in the most humble clay, and merely looking through the grates of its prison, but

will ere long rise to glory and 'walk in white' and sing with angels. May a worm, then, like one of us, aspire to the honor and happiness of guiding immortals to heaven—of assisting to prepare them for 'an exceeding and eternal weight of glory?' Who would exchange such a privilege for the diadems of all the Cæsars? This is a delightful theme. It warms and expands and elevates and fills with holy exultation the heart of christian benevolence. But I have already detained you so much longer than I intended, that instead of leaving room for enlargement on this point, I shall be constrained to pass over in silence most of the collateral topics, which I had reserved for the closing pages of the present address.

I am aware, that the view which I have sketched of the three capital branches of education, is not new in the general outline. I rejoice to know, that the system which I would recommend, has been in high favor with the wise and good, ever since the Plymouth Colony found 'a lodge in the wilderness.' Our forefathers were no less the friends of sound learning, than of civil and religious liberty. However scanty their means might be, it was their earnest desire to raise up men of stature, and not pigmies, to be their successors in bearing the sword of the magistrate, and the ark of the testimony. If they placed a high estimate upon natural genius and mental cultivation, it was with the hope that both would be made subservient to the interests of religion. Hence were the earliest and now most flourishing Colleges of New England, dedicated '*to Christ and the Church*,' by their pious founders. And in looking over their stellated triennial records, for the names of those who 'were of old men of renown,' it is peculiarly animating to find, how many of them were as much distinguished for their piety,

as for their talents and erudition. We confidently believe, that those venerable seats of science, from which the 'worthies' of so many generations have gone out, to bless and enlighten the churches, and to become the firmest pillars in the state, will be more and more distinguished in the annals of future times. The dedication of which I have just spoken, was not a vain and empty ceremony. There was meaning in every word. It was the love of Christ constraining the heart, which prompted to extraordinary sacrifices, in laying the foundations of Harvard, of Yale, of Nassau Hall, and of Dartmouth. The same spirit, we trust, has predominated among the founders of those kindred seminaries, which have more recently sprung up in various parts of our land. In reference to the Institution, which is now just rising into being before our eye, we heed not the reproach of weakness and presumption when we say, that our confident expectations of its future growth and prosperity, rest chiefly upon its being consecrated *to Christ and the Church*, and being daily commended to God in so many closets and families. May Christ and the church be inseparable from all the prayers and hopes and wishes and gifts of its benefactors; and may 'Christ be formed in the heart of every student, the hope of glory.' Then, not only will it live; but be worthy to live. Then will the blessing of many ready to perish come upon its sons.

The observations which I have made in this address, have so direct a bearing upon the question at what age ought a youth to enter College? That I hope I shall be indulged in a few additional remarks. On this subject, no general rule will apply to every case. Some lads have more maturity, both of body and mind, at twelve, than others have at fifteen, or sixteen. Still,

there is a general order of nature, which should be carefully studied and observed. Neither the physical constitution and health, nor the intellectual powers, nor the moral habits of a mere child, are sufficiently developed and consolidated, to render it either profitable, or safe for him, to encounter the many difficulties and temptations of a thorough classical course. All experience proves, that not one lad in a hundred, at the age of thirteen, or fourteen, can grapple with natural and mental philosophy, or with the higher branches of mathematics. In order to do this, the mind must have attained to something like maturity, and this it does not ordinarily do, till near the close of minority. If a student can graduate at twenty, or even a year or two later, he ought to be satsified. His education is much more likely to be thorough, than if he had entered very young. It cannot be doubted that many have lost the greater part of their Junior year, as well as much of the Sophomore and Senior, merely by entering college too early and being driven on through studies to which their minds were not yet equal. Many, also, by too much confinement, and by intense application in the greenness of their growth, have early closed both their studies and their lives together. Nor are these the only objections to premature matriculation. A child can rarely form a correct estimate of the value of a good education—so that if he was able to press on, with the older competitors, he is not so likely to feel the importance of diligence in study. And what may be more than all, is the exposure of his morals, at the critical age, when he is most likely to be led into temptation.

To the question, 'what then shall we do with our sons, when they are fitted for College at an early age?' I answer, put them upon a preparatory course, which will

require more time, by embracing a wider range than is commonly taken. In some respects, I know, a student may be too well fitted, but there are studies, particularly those which require thought and invention, on which I should think he might bestow a year or two, without much danger. Perhaps the better way, however, in most cases would be, to reserve a considerable portion of time between the ages of twelve and sixteen, for manual labor. Nothing is so likely to give the lad a good constitution, and make him willing to study, as being obliged to wipe the sweat from his own brow through the long summer months, and to learn a little from his own experience, how much toil it costs to carry him through college.

Another topic on which I had intended to enlarge, is the education of indigent pious youth, for the gospel ministry. And I was the more desirous of stating my views somewhat at length, on account of the benevolent origin and leading design of this Institution. But I must not trespass longer on your patience, than just to glance at the subject. A new era in the history of the American church is begun, by means of those efforts which are now in successful operation, to educate the pious poor, and prepare them for the holy ministry. Hundreds of young men of promising talents, are at this moment members of our academies and Colleges, who but for the hand of christian charity would have remained in their native obscurity; and thousands more will assuredly be assisted by the same bounty to acquire a competent education for the sacred office. This, certainly, is one of the animating signs of the times in which it is our privilege to live. Why were not education societies thought of, fifty or a hundred years ago? They might be reckoned among

the glories of any age. But experience has already proved, that no ordinary judgment and discretion are necessary, in selecting talents and piety from the shop and the field—in the distribution of hard earned charity and in the general superintendence of a long list of beneficiaries. It is not every pious youth, who has talents for the pastoral office, or the missionary service. Some, no doubt, are very devoted christians and very desirous of becoming preachers too, whom no pains or expense could ever qualify for the desk. Such may think it hard to be rejected; but there ought to be firmness and independence enough, to follow the dictates of an enlightened judgment in an affair of so much importance. It can be no advantage to any young man, to be taken from the sphere in which God designed he should act, and placed in one which he can never fill: and most certainly, we have no right to waste the sacred deposits of charity, upon well ascertained imbecility, or dullness, though allied to the purest motives. Nor in my opinion would it be wise, even if funds were ever so ample, to recal our industrious, indigent young men from the plow, or to bid them lay down their tools, and then carry them through all the stages of education, without requiring any thing more of them, than a diligent attention to their studies. The change would, in the first place, greatly endanger their health. Active and laborious habits cannot be exchanged at once, for the sedentariness of the school room, with either comfort or safety: and why should not the beneficiary make his needful exercise, and contribute if he can towards his own support?

Besides; to excuse him for several years from all labor and hardship, would, in a great measure, disqualify him for the very service in which it must be the duty of

many to engage. We want young men for the ministry, who are inured to self-denial, and who will be ready to 'endure hardness as good soldiers of Jesus Christ,' whereever he may send them. We want soldiers for this holy war, who will cheerfully march to the frontiers, and pitch their tents in the interminable forests of the west and south. We want missionaries to go forth and gather congregations from the cabins of the wilderness, and to carry the Gospel to far distant pagan millions. Now what is the best way, to prepare indigent piety for these arduous and self-denying labors? Certainly not to remove it from the straw cot, and pillow it upon down.—Certainly not to excuse the young man from all concern about his own support. On the contrary, he ought to be distinctly informed, when he lays down the hoe and the broad axe, that he is to help himself as far as he can, and to expect no more charitable aid, than his necessities may absolutely require. That youth is not worthy of being assisted by the late and early earnings of pious indigence, nor even by the bounty of christian affluence, who is not willing to endure privations, and to make every reasonable exertion to help himself.

Moreover, entire reliance upon charity, during several years of the forming age, can hardly fail to impair, if it does not destroy, that independence of mind, which is essential in every high and difficult enterprise. If such a state of dependence is not quite synonymous with servility, it is too much to expect from it, that free and independent developement of talents and designs, which gives the brightest promise of future usefulness. The best intentioned patrons of indigent merit, are sometimes capricious; and who in the midst of conflicting caprices, and earnestly desirous of pleasing every body, can act

like himself? Better, therefore, to struggle and fare hard through every stage of education, than for the sake of being wholly supported, to run the hazard of acquiring a tame neutrality of character, which none can confide in or respect.

I hope that in speaking thus freely, I shall not be thought indifferent to the comfort of those pious youth, on whom the hopes of the church are now fixed. Let them receive all needful assistance. Few, probably, are in danger of being injured by receiving too much, while owing to the scantiness of our charities, many are subjected to very great embarrassments. In the struggles and discouragements of this latter class, I feel, and trust I always shall feel a lively interest. *Haud ignarus mali miseris succurere disco.*

But if I am not mistaken, the views which I have ventured to express on this highly important and delicate subject, accord with the sentiments which are now generally entertained, by the enlightened friends of charitable education; and they afford a sufficient answer to a popular objection against the system. We are charged with demanding the widow's mite, and the poor servant girl's wages, to support a host of healthy young men in ease and idleness. This is untrue. We *demand* nothing. We are anxious, indeed, to increase the number of well educated ministers by bringing forward the pious poor, and are not ashamed to ask the christian public to assist us. But we require the beneficiaries to be saving, and to rely on their own earnings as far as their health and circumstances will allow. All we ask is, that when they have done what they can, they may be helped forward by the hand of charity.

These I take to have been the views of the benevo-

lent founders of this Institution. They intended to help those, who are willing to help themselves. While, therefore, the indolent and the extravagant will be scrupulously rejected, the deserving poor of every denomination, who have respectable talents, and desire to consecrate them to God in the ministry, will be cheerfully patronized. The funds of the Institution, indeed, will not enable the Trustees to do all they could wish; but they rely on the further aid of that christian benevolence which is enabling them to do so much. And here, let me just remark, that I think poor young men of good talents, who are not counted pious, have been too little regarded in the benevolent plans of this remarkable age. Why should they not be educated, with the hope that God will change their hearts, and make them eminently useful? And why should not funds be raised to assist them? Who can tell how much they might do, to bless the state, the church, and the world?

In looking round, this day, from the spot where we now stand; in thinking of the past and then of the future, what emotions of gratitude and hope fill the benevolent mind! Whence these walls, built in troublous times —these goodly edifices, which greet the eye and gladden the heart from afar? Whence this youthful band of brethren, dwelling together in unity, improving their minds by an elevated course of study, and so many of them walking, as we trust, in the 'ways of pleasantness, and in the paths of peace?' Whence all that our eyes now see and our ears hear? Verily God hath heard the prayer of his servants, and blessed the work of their hands. Hitherto, may they say, hath the Lord helped us!

And will he frown all that is before us into ruins and

forgetfulness? Will he forsake this comely daughter of Zion in her tender years, and after giving her so many tokens of his favor? We cannot believe it. He may afflict her still more, but surely he will cherish her growth, he will comfort her heart, he will raise her up friends. Under his smiles and sustained by his arm, she will hold on her way, and as she advances, will scatter blessings with both her hands upon many, who are famishing for the bread of life. She will not envy her elder sisters, who have riches, ward-robes, and are moving in higher spheres than her own:—but she will emulate their virtues, rejoice in their prosperity, strive to deserve their affection, and seek for herself that 'adorning of a meek and quiet spirit, which in the sight of God is of great price.' In this quiet, modest, and beneficent course, who can wish her anything but success? Where is the hand, that would rudely thrust her back, or the heart that can triumph in her disappointments,—that can rejoice in her afflictions? Should she be 'reviled, however, let her not revile again.' Should 'one cheek be smitten, let her turn the other also!' Let the same mind be in her which was in Christ Jesus, and she can have nothing to fear.

As we cast our eyes down the long track of time, from this consecrated eminence, how many bright and interesting visions crowd upon our view. *We*, indeed, shall soon be gone; but other generations will come, and what may they not enjoy and accomplish, canopied as they will be, by these Arcadian skies, invigorated by the pure breath of these mountains, and inspired to rapture and to song as they look abroad upon all the riches, life, and beauty of this great amphitheatre? How many favored sons of this institution, will hold sweet converse here, with the muse that loves the hill of Zion! How many states-

men, historians, and orators will be trained on this ground, to shine in senates, to grace the bar, to adorn the bench of justice, and to record the doings of the wise, the brave, and the good! But more than all, what may not this seminary do for the churches at home—what victories may she not gain in distant lands, by sending forth her sons under the banner of the cross, and clad in armor of heavenly temper to fight the battles of her King?

Who is there in this assembly, that is not ready to answer, May these glowing anticipations be more than realized, in the future prosperity and usefulness of this Institution? May it live to gladden and bless the church through all future generations; and in that world, where holiness is perfect and knowledge is transcendant, may all its founders, patrons, and friends meet, and dwell together forever in the presence of God and the Lamb.

THE LORD OUR HELP.*

———Hitherto the Lord hath helped us.—*I. Sam.* 7, 12.

WHETHER this touching acknowledgment was actually inscribed by Samuel, upon the stone which he had hastily set up between Mispeh and Shen, does not appear from the laconic notice of that signal deliverance which it records. It will however always stand on the sacred page, in glorious contrast with the inflated, not to say atheistical, bulletins and inscriptions of some of the most renowned Chieftains of ancient and modern times. But in the Book of God it does not stand alone. It is associated with the *Hitherto hath the Lord helped us*, of such illustrious statesmen and warriors as Moses, Daniel, Joshua, and David. Would that we could find a thousand more such pious memorials of national deliverances. Would that every great captain had a cause as righteous, as that which summoned the chosen tribes to Mispeh; and that every deliverer of his country, knew how to brighten his laurels, by writing upon the battle ground, 'Hitherto hath the Lord helped us.' The few instances of this sort which occur, though 'far between,' afford some little relief to the eye of the christian patriot, on the dark ground of militant ages; and happy would he be,

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if while his ear is every where persecuted by the clash of arms, he could discover more and brighter glimmerings to cheer him through centuries of night.

But let it not be thought, that the conquered and cannon-ploughed field, is the only spot on which the helping arm of God is to be acknowledged, or that none but great and critical occasions, demand the pious record of the heart,—'Hitherto hath the Lord helped us.' No one is so independent, as not to need God's help. And no one is so forsaken, as not to be in a measure protected and sustained by it. Let the pious king, then, when his enemies are scattered, inscribe our text upon the pillars of his throne. Let the defender of his father's sepulchre, engrave it upon his shield. Let the men of active business and honest gains, write it upon their ships, upon their manufactories, and in their counting-rooms, at the corner of every street, and at the entrance of every field. Let the student, as he advances from stage to stage in his education, record it upon every blank leaf of his classics. Let the christian pilgrim leave it upon every way-mark of his journey. In a word, let all, 'both high and low, rich and poor together,' cherish a grateful sense of their dependence, and ever be ready to exclaim, 'Hitherto hath the Lord helped us.' O how will the guilty and sorrow-worn face of an outcast world, be lighted up with christian loveliness, in that fast coming day, when the inscription of the holy Seer of Rama, shall be engraved on every heart, and break from every tongue!

The text thus introduced, suggests a number of interesting topics for our present consideration.

The *first* of these is, that without God we can do nothing. 'In him we live, and move, and have our being.' We cannot brace a muscle or draw a breath with-

out him. But for his unremitting care and mysterious energy, the 'wheel would be broken at the cistern,' and the perennial stream of life would congeal in an hour, through all its channels. The vital impulse of this living machine, so 'fearfully and wonderfully made,' would cease, and death would come in to take it rudely down, and lay it away out of sight. It is God who prevents it; who keeps every chord in tune; every valve in repair; every wheel in motion.

And as we are at this moment dependent upon Him for life and breath and all things, so we always have been. Why died we not in the cradle? It was because God sustained us. He cherished the spark, which his own breath had kindled, while as yet it had scarcely begun to warm our infant bosoms. In childhood, so beset with dangers, in youth so reckless of evil, in the noon of life, and in its winter eventide so bleak; in every slippery path, in all our toils, adversities, perils, and escapes, God has been our preserver. 'Having obtained help of Him we continue unto this day.' But for this, the last fever would have dried up all the fountains of life within us; the last ague would have shaken us to pieces.

If we have not like many others yielded in the hour of temptation, so as to break, or sadden every heart that cared for us—if we have not become drunkards, and vagabonds, and are not 'cast out an abhorring to all flesh,' it is because the Lord hath prevented us. 'Who maketh thee to differ from another, or what hast thou which thou hast not received?'

Art thou, my beloved hearer, a disciple of Christ? Once thou wast led captive by Satan at his will, and we saw thee ignominiously 'grinding in his prison-house.' Blind and in chains as thou wast, why didst thou not die

there? Who unbarred the gate, and struck off thy fetters, and brought thee out? Could any finite arm have done it? And since that great spiritual deliverance, who hath sustained thee in the hour of trial, and kept thee 'back from presumptuous sins?' Why have not all thy vows been broken, and all thy best resolutions been given to the winds? Why hast thou not utterly departed from God, and 'crucified his Son afresh?' I know what answer thou wilt give:—'Hitherto the Lord hath helped me.'

Is thine eye beaming with hope and faith, lifted to heaven as thine eternal home, and shouldst thou a moment after death find thyself in the temple of God, with the 'general assembly and church of the first born, and an innumerable company of angels,' to whom wilt thou give the glory of 'so great salvation?' Certainly to him that 'sitteth upon the throne and to the Lamb forever.'

If now, from individual christians we turn to the church, and find her strong in weakness, safe in the sea and the fire, gathering her daily harvest of manna in the wilderness, fording Jordan without wetting the sole of her foot, walking unhurt in the furnace, singing in prison, quenching the fiercest flames of persecution with her blood, coming out of great tribulation with her strength renewed, and her garments white, and surviving all her oppressors;—if we find her thus, and listen to her song, the swelling, thrilling strain will ever be, 'Hitherto hath the Lord helped me.' For what is yet to come in her militant state, she relies not on herself, but the power of her King; and when she shall finally come up out of the wilderness, she will still be seen 'leaning upon her beloved.' At the gate of heaven she will shout,'Hitherto hath the Lord helped me,' and then the echo will be lost in her eternal song.

But is the *church* more dependent on God for help, than those are who associate for any important purpose? Who can go forward without him? Who can say 'mine own arm hath gotten me the victory?' Who in carrying forward any enterprise of great public utility can, without 'robbing God,' take the glory to himself?

Secondly. It is the prerogative of God to afford help in his own appointed way, and in his own good time.

He does it in his own way. And he has not seen fit to bind himself to any invariable method of operation. Sometimes his agency appears in one form and sometimes in another. During more than four thousand years from the creation, many of the deliverances which he wrought for his people were miraculous; and his immediate agency was scarcely less obvious in others. Thus, for their sakes, Egypt was desolated by his plagues; the waters of the sea stood up in walls to give them a dry passage; the Philistines were chased by his thunders; and the Assyrians were smitten by his angel. At one time we see Daniel coming unhurt out of a den of hungry lions; at another, his three friends emerging safe from Nebuchadnezzar's fiery furnace; and at another, the doors of a prison opened by an earthquake. Moses smites the rock, and the waters gush out; Joshua speaks to the sun and moon, and they stand still in the heavens. Elijah prays, and the hostile captains with their fifties are burnt up by fire from heaven,—again he prays, and the sacrifice and the wood, and the stones of the altar, are miraculously consumed together. Elisha also prays, and a whole army is smitten with blindness—he prays again, and their eyes are opened. Moses lives forty days and nights without food; the persecuted Tishbite is fed by ravens, and girded with more than mortal strength, the

son of Manoah snaps the Philistines' new ropes and withes, and crushes them by thousands beneath the ruins of their temple.

But miracles having answered the end for which they were designed, are not now to be expected or prayed for. We look not for manna from heaven, nor for water from a flint, nor for the gifts of tongues and of healing. Nor do we stop to inquire why these gifts have been withdrawn.

It is worthy of remark, however, that it never was God's usual method to help, or deliver his people by miracles. It was only on great and worthy occasions, that he came forth from the secret of his pavilion, and put aside those second causes in which ordinarily was the 'hiding of his power.' Thus when the Tabernacle was to be erected, he assigned the work to Bezaleel and Aholiab, and prepared them for it by endowing them with 'wisdom and knowledge in all manner of workmanship, —to devise cunning works, to work in gold and silver and brass; in cutting of stones to set, and in carving of timber.' So when the Temple was to be built, Hiram was endowed with extraordinary skill for the work, and was secretly influenced to lend his assistance. In like manner, when after the Babylonish captivity, the holy city and temple were to be rebuilt, and the poor captives had not the means even of returning to their own land, instead of carrying them back by a miracle, or taking the great work out of their hands, God disposed Cyrus to give them the most efficient aid and encouragement; and strengthened them according to the magnitude of the undertaking.

In all this, so far as I am able to judge, there was nothing materially different from what takes place in our own

times. If God now draws the veil a little closer over his mighty efficiency, there is no diminution of power, no deficiency of help, no want of qualified instruments, nor of instances in which the minds of men are swayed by a secret and divine impulse.

It should always be kept in mind, however, that in the aid which he affords, God interferes not with the physical laws of the Universe, nor with the fundamental laws of mind. He does nothing to render human forethought needless, nothing to encourage idleness, nothing to interfere with voluntary and accountable agency. Certain is it that God made man to act, and to act freely while he is acted upon—to help himself at the same moment that he is receiving aid from his Maker. How different this exercise of divine power upon a rational mind from that which plumes the insect, heaves the billows, and rolls the heavens.

Whether, as some eminent theologians have believed and taught, the subjects of a saving change by the Spirit of God are active in the very moment of regeneration, as well as before and after, we have not time to inquire, nor is the decision of this question, at all essential to the present argument. The simple question *now* before us is, how, or in what way does God aid mankind in the duties of their respective callings; but more *especially*, in devising and executing plans for the puplic good? Is it by taking the work out of their hands? Is it by furnishing them with plans already matured, so as to excuse them from thought and invention? Or is it by enlightening their minds, by endowing them with skill to contrive, strength to execute, and courage to go forward—by removing obstacles and securing to them all needful co-operation? I need not wait a moment for your an-

swer. Every one will say, that however important, or difficult an enterprise may be, we have no right to expect help from God, unless we enter heartily into the work ourselves; and how much less in the common affairs of life. God will never plough and sow the field of the sluggard, while he stands looking on with his arms folded, nor work a miracle to feed and clothe his family. He must shake off his sloth, and put his hand to the plough, or rags and famine will teach him a lesson not soon to be forgotten. So in aiding men to clear up the wilderness, to construct roads and bridges, to build up cities, and to found colleges, God adapts his assistance to the capacities of intelligent, moral, and active beings.

True though it be, that they can do nothing without him, it is equally true, that he will not move a stone, nor furnish a plank, nor fell a tree for them. In like manner, if our mortal life is to be prolonged, or our souls are to be saved, or the church is to live, or the heathen nations are to be christianized, the means which infinite wisdom has appointed for these ends must be used; and it is only when they are faithfully employed, that divine co-operation can be expected. God treats us, not as machines without power, without will, and without responsibility; but as rational and accountable agents. As such, we have important parts to act, and upon this condition, we are encouraged to look to him for help in every emergency.

This leads me to observe, that God exercises his indisputable prerogative in regard to the *time*, as well as to the *way* of granting his assistance. Sometimes he appears in the first moment of danger, or perplexity. He dissipates the storm while it is yet gathering. He anticipates the fierce onset of the tempest, by plucking off its

wings. He points out the way of deliverance, ere the peril is seen in its full magnitude. He raises up friends, before we perceive how much we need them. But this does not accord with the general experience of those, who in the end feel themselves most deeply indebted to God for help. He more commonly defers till danger presses hard—till their way is hedged up—till they know not what to do. And thus does he prepare them for the succor, which lingers only, that they may realize how much they need it. Thus was it with the Hebrews when the wilderness had shut them in. The Red Sea was before them, impassable mountains stood up on either hand, and the Egyptian host pressed hard upon their rear. Thus it was with the same people, when the great victory, which our text so concisely but emphatically records, came to their rescue. Thus it was with David when he was 'hunted like a partridge upon the mountains,' and exclaimed in his extremity, 'I shall one day perish by the hand of Saul.' Thus with Asa, and thus with Hezekiah: and thus has it been with the church and individual christians in all ages. When troubles have compassed them about as waters, and they have sent up their cries to heaven, God has often delayed coming out of his place for their help, till they have been ready to fear that 'his mercies were clean gone forever,' and then he has stretched out his arm, at the very moment which was best suited to humble them and glorify himself. So when he is coming 'in the greatness of his strength' for their help, how often does he hide his mercies amid the 'clouds and darkness that surround him.' Every event seems to be adverse, and every movement of providence retrograde.

'All these things are against me,' said the aged and

afflicted Patriarch, when his sons came back from Egypt, having left Simeon bound as a prisoner of state, and communicated to him the demand of the prime minister for his beloved Benjamin: but how surprisingly must his views have been changed, when at their next return, he saw the wagons! 'All these things are against us,' thought Martha and Mary, when, in the extremity of their brother's sickness, the messengers returned without Jesus, and they followed Lazarus to the tomb four days before his arrival. But how must they have felt their unbelief rebuked, when in obedience to the call of Christ, Lazarus came up out of his grave. 'All these things are against me,' hath the church often been ready to exclaim, when the fire was taking away her dross, and 'all things were actually working together for her good.'

So short-sighted are we, and such are the sinful infirmities of our nature, that but for the hand which keeps us back, and withholds from us the objects of our fond pursuit till we are better prepared to receive them, we should often defeat our own plans, and plunge ourselves into inextricable difficulties. Thus we repine under the most needful chastisements. We cannot brook opposition. When we set our hearts upon a favorite object, we must not only have it, but must have it in our own time, or we despond, perhaps murmur at the disappointment. Thus we betray at once our short-sightedness, our want of proper resignation, and of confidence in the wisdom and goodness of God; and all this too, in the face of his recorded promises, of the whole history of the church, and of our own personal experience.

In regard to this point, I have no hesitation in making a direct appeal to my audience. Is there an adult now present, who cannot call to mind more than one incident in

the short history of his own life, to corroborate the preceding statements? And is it not in the power of many, by extending the retrospect to the conduct and experience of others around them, to recall scores of similar incidents? You and your friends laid your plans, marked out your course, and chose your own time. But God, though he may have approved both of the object and the motive, was in no haste to gratify your wishes: and you were greatly perplexed and discouraged by this seeming delay. In the end, however, you saw how widely you had miscalculated, and that your safety and success depended upon the very disappointment which caused you so much disquietude. Thus it is, that in numberless instances, the help, which according to man's contracted and erring judgment comes lingering on long after it is wanted, is in his account who 'seeth the end from the beginning,' afforded 'right early.'

You will perceive, my hearers, from the bearings and relations of the subject before us, that it furnishes interresting matter for a great number of inferences and remarks; but I shall select those only, which strike me as most appropriate to the present occasion. And,

1. If we can do nothing without God's help, then we are bound to acknowledge him in all our ways, and thankfully to recognize his efficient aid in the accomplishment of every good enterprise. I am aware, that we are liable 'to think more highly than we ought to think,' not only of ourselves, but of all our favorite plans and institutions. These commonly have fewer claims to wisdom and originality, and are less important, compared with others, than we are willing to believe. Our motives too may be wholly or partially wrong, where we little suspect it. Our measures may be ill chosen and unskil-

fully directed, when we are most confident that all is right; and the strong excitement of the moment, may present common events to our minds, as remarkable interpositions of Providence. On these and many other accounts, we have the most abundant cause for self-distrust and humility.

But after all, if God does approve of any thing we undertake; if he ever does give us wisdom to plan, and power to execute; if he ever does by a secret influence encourage us to proceed, when we are ready to despond; if he crowns our labors with unlooked for success, and raises up friends and benefactors, when we stand in the greatest need of their prayers and their aid;—we are not to withhold from him the honor which is due, for fear of making too much of our enterprises. And in reviewing the most important changes and events of our lives, in thinking of our humble instrumentality where any good has been done, in calling to mind our perils and our deliverances, what inscription is so fit to be engraved in capitals upon all our Ebenezers, as 'Hitherto hath the Lord helped us?'

2. If we can do nothing without God's help, let us unceasingly pray for it. Will he reward our stupid and criminal forgetfulness of his benefits by multiplying the number? Have we any right to expect he will give us what we never ask for; and if, to glorify himself, and to accomplish his all-wise purposes, he should unasked stretch out his hand a thousand times to help us, how shameful, as well as criminal, must our ingratitude appear? Were we wholly or even partially independent of God, could we devise, or execute any useful scheme without him, could we even lay the simplest plan, or resist a temptation, or take a step, the case would be wide-

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WHETHER this touching acknowledgment was actually inscribed by Samuel, upon the stone which he had hastily set up between Mispeh and Shen, does not appear from the laconic notice of that signal deliverance which it records. It will however always stand on the sacred page, in glorious contrast with the inflated, not to say atheistical, bulletins and inscriptions of some of the most renowned Chieftains of ancient and modern times. But in the Book of God it does not stand alone. It is associated with the *Hitherto hath the Lord helped us,* of such illustrious statesmen and warriors as Moses, Daniel, Joshua, and David. Would that we could find a thousand more such pious memorials of national deliverances. Would that every great captain had a cause as righteous, as that which summoned the chosen tribes to Mispeh; and that every deliverer of his country, knew how to brighten his laurels, by writing upon the battle ground, 'Hitherto hath the Lord helped us.' The few instances of this sort which occur, though 'far between,' afford some little relief to the eye of the christian patriot, on the dark ground of militant ages; and happy would he be,

Delivered at the Dedication of the College Chapel in Amherst, Mass. Feb. 28, 1827.

Not a board, not a foot of timber, not a brick was here: —nor a breath, nor a voice, save that of the storm. Wrapped in her wintry shroud, nature herself lay congealed and lifeless.

Much interest had indeed been felt and expressed, on the subject of educating pious and indigent young men of good talents, for the gospel ministry. And in furtherance of this benevolent object, the Trustees of Amherst Academy, as early as the month of November, 1817, appointed a committee to solicit funds for the establishment of a classical professorship, in connection with that flourishing school. This was the first step towards what, in the good providence of God, has since been accomplished on a much larger scale. But the committee soon found, that no part of the *ten thousand dollars*, which was the sum proposed for the endowment, could be raised. The cause of this failure was, that in the judgment of the most enlightened friends of charitable education, to whom the plan was submitted, it was not sufficiently comprehensive and elevated, to answer the end in view; and as the Trustees themselves, upon further consideration, fully coincided in this judgment, the plan was given up. Such a failure, might under ordinary circumstances have been fatal to the whole scheme: but instead of being discouraged, the fathers of this now flourishing Institution, were stimulated to more vigorous efforts.

Rightly judging, that when the object, or occasion calls for it, a large sum can be more easily raised than a small one, they resolved to set their mark high; and instead of *ten thousand dollars*, to ask the friends of religion and education for *fifty thousand*. This sum, if it could be raised, was, by the terms of the subscription, to be made

the basis of a new Seminary for the charitable education of poor and pious young men, in all the branches of science and literature which are usually taught in Colleges; not, however, to the exclusion of other students.

That this plan, so benevolent in its object, and so magnificent upon paper, was regarded at first as visionary and impracticable, appears from the fact that the principal agent spent more than a year, at his own expense, in labors and zealous personal solicitation, before he obtained a single subscriber. But notwithstanding this unpropitious beginning, the fifty thousand dollar subscription was filled up within the specified time. By the unalterable conditions of this instrument, no part of the principal can ever be expended. One sixth part of the annual interest must also be added, to increase the fund forever. The other five parts of the income, are sacredly devoted to assist indigent young men of hopeful piety and promising talents, in obtaining a collegiate education for the ministry.

This fund, the subscribers committed to the care and management of the Trustees of Amherst Academy, till an act of incorporation should be obtained for the proposed Collegiate Institution. But what could they do with it? They had no accommodations for charity students, and were not permitted to expend one dollar of the income in erecting buildings, or purchasing the necessary books and apparatus. Other funds they had none, and the success of any new subscription which might be tried, was extremely doubtful. This was the precise state of things, no longer ago than the summer of 1820. It was an emergency which called for prayer and faith and action, of no ordinary energy and perseverance. No time was to be lost; for in vain had christian munificence

laid this broad foundation, to raise up pastors for the churches and missionaries for the heathen, unless much more could be done to give effect to the sacred charity. As I had not the honor of being one of the men, upon whose decision such mighty interests were suspended, I may speak with the more freedom on the present occasion. Unborn generations will, I doubt not, successively rise up to bless God, that casting themselves upon his help and the liberality of an enlightened christian community, the Trustees resolved to go forward, though they had not a cent in the treasury.

Accordingly,—to adopt the language of one of them who cherished the germination, and has ever since watched the growth of this now stately monarch of the hill with the liveliest interest,—'Some of the stones for the foundation of the first edifice having been collected by voluntary exertion, the ceremony of laying the corner stone was performed, with religious solemnities, on the ninth day of August, 1820; the residue of the stones for the building being then in the mountains, the clay for the brick and the stones for the lime in the earth, and the timber in the forest. But by the united exertions of the benevolent, the walls were completed and the roof raised on the seventh day of November following, just *ninety* days from laying the corner stone. A good well was also dug, and when the roof and chimneys were completed, the bills unpaid and unprovided for, fell short of *thirteen hundred dollars*. Here the work was suspended for the winter; but was resumed early in the ensuing spring, and 'by a series of like benevolent acts and efforts, the College edifice was completed, and about half the rooms handsomely furnished, before the end of the next September.' Thus it was, my hearers, that the

projectors and early friends of this Institution resolutely faced discouragement, wrestled with that mighty antagonist, poverty, and by dint of bone and muscle and sinew prevailed. They could not but succeed in the end, because 'the people had a mind to work,' and when they saw that noble wing on my left completed, did they forget, think you, to write upon its walls, *Hitherto hath the Lord helped us?*

In the month of May 1821, Dr. Moore, who had for several years presided over Williams College with distinguished reputation and ability, was invited to take charge of the new Institution, as soon as it should be ready to receive students; and on the eighteenth day of September, he was invested with the office of President by the usual ceremonies of inauguration. 'On the return of the procession, the ceremony of laying the corner stone of the President's house was performed with religious solemnity.' The next day, *forty seven students* were admitted to the Senior, Junior, Sophomore, and Freshman standing, according to their respective qualifications, and the first term commenced.

In the summer of 1822, a second College building was begun, the President's house was completed, and at the first Commencement in August, two young gentlemen received the honors of the Institution. In the mean time, a subscription of *thirty thousand dollars* was opened for the payment of debts already contracted, to finish the building which was then in progress, and to defray other necessary expenses. The second collegiate year, which began in Sept. 1822, was, with one great and mournful exception, an auspicious year to the Seminary. The number of students increased to almost a hundred, the subscription just mentioned was filled up before the

end of June, and many other flattering testimonies of the public sentiment were received from almost every quarter. But an infinitely richer blessing than any of these, was sent down from heaven, in the second term of that year. Under the influence of the Holy Spirit, a powerful revival of religion took place, in the progress of which the greater part of the students who were not already pious, expressed a hope of reconciliation to God, through faith in Christ. But while the friends of the Institution were yet lifting up their glad voices in the song of *Hitherto hath the Lord helped us*, the accents of mourning suddenly broke upon their ears, and their joy was turned into sorrow. In the midst of his usefulness, after many a hard struggle, in which the very existence of his favorite Seminary had been threatened, and I had almost said, in the very moment of victory, DR. MOORE, the revered and beloved father and guide of all his pupils, was smitten down by the hand of death. But if he sacrificed his health and even his life to the interests of science and religion, he fell gloriously; and 'his name,' I doubt not, 'will be had in everlasting remembrance.' This deeply afflictive event took place on the thirtieth day of June, 1823.

The vacancy was supplied on the fifteenth of October, and at the next session of the General Court, the petition for an act of incorporation, which had been presented in the spring and gained a favorable hearing, was urged with increasing vigor and hope of success. But though it prevailed in one branch of the Legislature, it was rejected in the other by a very small majority. It was renewed as early as possible in the next May Session, and the winter following, after a long and doubtful struggle, a bill was carried through both houses, and the Charter was signed on the twenty first day of February, 1825.

On the thirteenth day of April, the new Board of Trustees held their first meeting, and organized the College, under the provisions of the Act. As they found that the place had already become 'too strait for us,' by reason of the number of students, which had increased to nearly *one hundred and forty*, their attention was seriously turned to the erection of a new building; but owing to pecuniary embarrassments, no measures were taken to effect the object, till the annual meeting in August. By that time, the call for a chapel and other public accommodations had become too urgent to be postponed, without sacrificing the interests of the College. In this emergency, the Trustees could not hesitate. They saw but one course, and they promptly empowered a committee to contract for the building of the Edifice in which we are now assembled. The work was commenced early in the spring of last year, and under the smiles of Providence in its completion, we have assembled this day, publicly to record our *Hitherto hath the Lord helped us*, and solemnly to dedicate this commodious and beautiful structure to the service of Almighty God.

In looking round upon all that is here, upon these great buildings, these fine accommodations, these students, this crowded and joyful assembly; and in thinking of the unparalleled growth of this young Seminary, how can we help exclaiming, 'What hath God wrought?' How distinct is the seal of his approbation upon this great work! Entire freedom from mistake, and perfect disinterestedness of motive, cannot indeed be claimed for any body of men, or any human enterprise. But I do believe that after making every abatement on this score, it will be found in the great day, that much prayer and much

faith have been embarked from the beginning in this undertaking; and that God has mightily assisted in carrying it forward. And it is a circumstance which demands our particular and grateful acknowledgements on this occasion, that not a life, nor a limb has been lost, and that no serious injury of any kind has been experienced, in the erection of these buildings.

Again I feel constrained to say, 'What hath God wrought?' Five years ago, there was one building for the accommodation of between *fifty and sixty* students on this ground: four years ago, there were between *ninety and a hundred* young men here; one year ago, there were a *hundred and fifty;* and now there are a *hundred and seventy.* In 1820, this Seminary did not exist. In the fall of 1821, it was first organized. For more than three years, it had to struggle with all the disabilities and discouragements of an unincorporated institution. It is scarcely two years since it was chartered; and yet, I believe, that in the number of undergraduates, it now holds the third, or fourth rank, in the long list of American Colleges! God forbid, that this statement should excite any but grateful emotions, in the bosoms of those by whose instrumentality so much has been accomplished. Let all boasting be excluded. There is no place for it here. The occasion calls, not for the mention of what *they* have done, but for devout acknowledgements to Him who justly claims all the glory. But though no man has anything to boast of, it is meet that we should carefully look over this ground to-day, that the inscription may be indelibly graven upon our hearts, —*Hitherto hath the Lord helped us.*

I am fully aware, my hearers, that the brief historical sketch which I have given, of the rise and growth of this

College, exibits but a very faint and imperfect view of the perils through which it has passed, and of the gracious interpositions to which it is indebted for its preservation and advancement. The present outline wants that filling up, which time forbids me to attempt; and indeed if I had time, I should feel incompetent to the task. None but those who nurtured its infancy, and witnessed its early struggles, and trembled for its very existence, can ever fully realize the greatness of its obligations to Him, who hath at length established it on so broad and firm a basis. How often, my friends, in your early efforts to sustain and carry it forward, did discouragements come so thick and fast upon you, as to demand all your resolution to bear up under them. How often did darkness hang so black upon all the future, that no man could see his way before him.

And yet, was there ever an extremity from which you were not soon delivered—or a night so dark that the eye had nothing to cheer it—or an event so adverse that you found no place to set up your Ebenezer, and write upon it, 'Hitherto hath the Lord helped us?'

When the Charter was withheld, session after session, and the opposition was powerful and respectable and active, and your friends were beginning to despond, and you were required to pass the unprecedental ordeal of a public investigation, you were no doubt ready to say, 'All these things are against us.' But were you not entirely mistaken? Could you have chosen so wisely, as God was ordering events for you? Who is there that does not now see, how much this College is indebted to that long and arduous conflict, for its present elevated standing? Had the prayer of your first petition been granted, without debate or opposition, how many years would it

have put the College back? And can you name one struggle, or one disappointment, which has checked its rapid growth? Has more than one cloud ever passed over it, which had not its bright as well as its dark side?

Sitting and rejoicing as you do to-day, under the goodly shadow of this wide spreading tree, can you realize that it is the same which five years ago was a mere twig, exposed to be nipped by the frost, broken off by casualty, withered for want of root and nourishment, or trodden down in the eager conflict of opinion? That it lives and sends abroad its branches, and shoots up its top, and thickens its foliage, is owing more to the rain and the sunshine, than to human culture: while the praise of whatever culture has done to quicken its growth, belongs to God, from whom the ability and skill to cultivate it were both derived.

4. From the rich experience of the past, we derive great encouragement for the future. Hath God already done so much to build up this College and make it a public blessing, and will he now withdraw his gracious patronage? Hath he once so copiously refreshed it, by the effusion of his Spirit, and will he not in answer to the prayer of faith, again and again 'revive his work' within these walls? Hath he given it favor in the sight of the church, and secured for it hitherto a daily remembrance in her supplications? Hath he raised up benefactors, when its disposable funds were exhausted, as in the case of him, to whose munificent bequest we are so much indebted for these ample accommodations, and are not the hearts of all men still in his hands? Have our civil fathers placed upon it the seal of their approbation and adoption, by giving it a charter, and securing for themselves a direct participation in the management of its con-

cerns, and may we not confidently look to them for still more substantial proofs of their friendly regards?

It might be thought presumption in us to say, that our confidence in the stability and prosperity of this College is a divine faith; but what reason have we to doubt, that so long as the advancement of the Redeemer's kingdom shall continue to be its primary object, he will cherish its growth and hear the prayers of its friends? If we are not greatly deceived, we behold in the past and in the present many an animating pledge of approbation. And as he hath 'Hitherto' so manifestly 'helped us,' may we not hope and believe, that he will continue and multiply his favors—that he will sustain that which he hath quickened into life, and nourished up in its sixth year, to so goodly a stature?

5. The subject of our present discourse, furnishes the best possible reasons for dedicating this noble edifice to God. All the materials were his, while yet they lay in the earth, or grew upon the mountains. He permitted us to take them away for his own use, and not simply, or chiefly for our convenience. They were all prepared and brought hither by his aid. And since they were collected, not a tool has been lifted up, not a stone has been laid, not a nail has been fastened without his help. The skill which planned and the strength which executed, were both alike from him. That the builders fell not from their giddy heights, and that they were not crushed to death by falling timbers, was owing to his constant protection. If the Lord had not helped us, this massive structure had never risen, had never been commenced. It is his by every right, 'from the foundation to the top-stone; and let us devoutly recognize him as the sole Proprietor, in the religious services of this day.

But there is a higher and a holier sense, in which this particular part of the building belongs to God. It was reared for holy purposes. It is intended to be the 'house of God, and the gate of heaven,' for this Seminary, so long as the walls shall remain. It is to be, we trust, the home of the church for many generations. Here stands the altar which we are now to consecrate, and upon which the morning and evening sacrifices are to be offered. Here is God's Holy Book, and here it is to remain, to be daily opened and read. Here a great and interesting family are daily to assemble, and to bow together before the throne of infinite mercy. Hither do we hope to come regularly with our offerings at evening; and when the gates of the morning are first opened, to be here again with our orisons.

Here too, the gospel of the grace of God is to be proclaimed—the church is to seek for edification and comfort, and sinners are to be 'entreated in Christ's stead to be reconciled to God.' And here, in due time, are to be celebrated the holy mysteries of our religion, in the body and blood of a crucified Redeemer.

Already have the two spacious edifices on our right and on our left, been dedicated to God in the pious charities of hundreds, and the prayers of thousands, who will unite with us in praising Him that he hath now 'built us a house' for his worship. Already has this College, (I use the word in its most comprehensive sense,) been dedicated to 'Christ and the Church,' after the example of our pilgrim fathers, in the consecrated munificence of its founders. With the warmest approbation and christian fellowship, we recognize their pious intentions, and this new edifice being now completed and ready for occupancy, it remains for us in a public and formal manner, to ratify their doings.

To God our Almighty Helper, then, let us solemnly, and heartily dedicate this beautiful fabric, these walls, these seats, this pulpit, and all that belongs to this sanctuary. To God the Father, our Creator and Preserver, we fervently make this dedication. 'Now therefore, arise, O Lord God, into thy resting place; thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.'

To God the Son, our adorable Lord and Redeemer, we consecrate this house, which we have builded. Here may He ever be worshipped as King upon this holy hill of Zion. Here, in his name, may 'deliverance be preached to the captives, and the opening of the prison doors to them that are bound.' Here may sinners try the efficacy of his atoning blood, and be clothed with his righteousness as with a garment. Here may the hearts of his disciples burn within them, while he opens to them the scriptures; and as he makes himself known in the breaking of bread, may 'his fruit be sweet to their taste and his banner over them be love.'

To God the Holy Ghost, our Enlightener and Sanctifier, we dedicate this house of prayer. May he ever be present with us in our morning and evening worship, and in all our solemn assemblies. May He always be here, to help the infirmities of the pious—to wake up the slumbering conscience—to edge and direct the sword which it is his prerogative to wield—to bow the stubborn will and break the stony heart—to bring the trembling penitent to Christ, and apply the 'blood of sprinkling.' Here may He comfort mourners, succor the tempted, support the weak, rebuke the self-righteous, stimulate the lingering, alarm back-sliders, tear away the hopes of the hypocrite,

and bring back the prodigal in all his rags and hunger and wretchedness to his father's house.

Finally, we dedicate this edifice to the use and service of the church of the living God, which he hath 'purchased with his own blood,' and 'which is the pillar and ground of the truth.' Here may she long worship and triumph in her King. Here may her communion be sweet and her 'peace be as a river.' Here may her love and her faith, and her songs and her prayers abound. Here may her Jacobs wrestle and her Israels prevail: and here by the blessing of God upon her efforts and her holy example, may there be a continual revival, and in this way may the number of faithful ministers be greatly increased. Here may she nurture many an Apollos, 'eloquent and mighty in the scriptures'—many an Edwards, to illustrate and defend the truth of God—many a Reformer of the reformed nations, glowing with the burning zeal of Whitefield—many a Brainerd and Martyn to 'go far hence unto the Gentiles'—many a Wilberforce to plead the cause of the oppressed, and many a Howard to 'take the gauge' of misery and crime, in prisons and hospitals.

Upon these heights of Zion may the banner of the cross ever wave, and as they behold it from afar, may thousands of young christian soldiers flock to the sacred standard, 'put on the whole armor of God,' and hold themselves in readiness for any service, however self-denying, or perilous, to which the 'Captain of our salvation' may call them. If this now living foundation, shall ever become a stagnant and pestilential pool, from that hour, the sooner it is dried up the better: but may its sources always be kept pure, and may its perennial streams not only send health and gladness through the land, but

flow on, to refresh and fertilize the 'parched places' of distant continents and islands. May the church militant always possess a well stored armory upon these heights, till the shout of victory shall be heard on every hill, and the song of peace in every valley. If it be the holy pleasure of God, may that full orbed sun of a thousand years, which is now sending forward its rejoicing harbingers, shine upon this Seminary, through all its cloudless course; and if, when that sun is gone down, and darkness again broods over a revolting world, the dire inundation of Gog and Magog shall ever reach so far, here may its proud waves be stayed and its angry billows be broken.

INDIAN RIGHTS AND OUR DUTIES.*

The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.—*Ezekiel.*

About nine hundred years before this appalling record was made by the prophet, God denounced against Israel the very punishment which is here declared to have been inflicted. This denunciation was communicated to the people by their great law-giver, at the foot of Mt. Sinai. 'Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherless child: if thou afflict them in any wise and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless.'

How long the Israelites remembered their own sufferings in Egypt, and were restrained from deeds of violence and oppression, we are not informed. But we learn from Ezekiel, that regardless of justice and humanity, and in defiance of the wrath of God revealed from heaven, they at length used oppression and exercised

* Delivered at Amherst, Hartford, &c. Dec. 1829.

robbery, and vexed the poor and needy, and oppressed the stranger wrongfully. 'And though the prophets and some few others boldly remonstrated, though they exhorted the people to repent and would fain have averted the threatened judgments by their prayers, they were borne down and disheartened by the overwhelming torrent of corruption. No man in authority was found to second their efforts. Neither the king, nor any of his nobles or counsellors stood in the gap. None of them employed their abilities and influence, to stop the progress of wickedness and rescue those who were crying to God from under the hand of violence; wherefore, he poured out his fury upon the people and consumed them with the fire of his anger.'

And is there no monitory voice addressed to our own nation in all this? Or if there be, are we at liberty to place it on the same ground with other ancient historical records? Woe to the politician, woe to the moralist, who shall attempt thus to bring down the writings of Moses and the Prophets, to a level with Josephus and Tacitus. If the historical and prophetical books of the Old Testament are true, they are inspired, and 'are profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

Perhaps of all nations, whether ancient or modern, we are most deeply interested in the dealings of God with the children of Israel. In looking back upon their deliverances and their sins, most emphatically may we repeat and appropriate to ourselves the words of Paul to the Corinthians. 'Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.'

Are we then, of these United States, chargeable with

violence, oppression, and robbery? Is the unoffending and beseeching stranger anywhere vexed and persecuted in this boasted land of religion, justice, and humanity? Is there an individual, is there a whole people at the present moment, suffering from our rapacity, and trembling at our cruel menaces? Would God that we could indignantly answer these questions in the negative. Would God that the recorded testimony of our encroachments upon the sacred rights of humanity could be prevented from crossing the ocean in every ship, to excite the loud derision of all the enemies of republican institutions.

I allude not here to African servitude. For terrible as it is o'er one half the land, it is a hereditary curse and shame, against which the constituted authorities of the nation in obedience to the voice of the people, long since bore their solemn testimony by prohibiting the importation of slaves.

But there is another, and a still more interesting people, dwelling within the limits of what we have been pleased to mark off as our national territory, who have already been subjected, I had almost said, to a harder fate than the Africans themselves. The first European settlers found them here, the immemorial possessors and undisputed lords of the country: and what has become of those powerful tribes that two centuries ago dwelt where we now dwell; and kindled their watch-fires where our proudest cities rise; and owned all these rivers, and bays, and harbors, and great lakes, and lofty mountains, and fertile vallies? Where are they? A nobler race of wild men never existed in any age or country. We are accustomed to speak of them as ferocious savages. And it is true that they were uncivilized. They had no

schools, nor Colleges. They had never enjoyed the blessed light of Christianity; and in their wars with one another, they were as cruel, as they were brave and crafty. It is true, also, that when we began to extend our settlements far into the country, and they saw us in possession of their finest hunting grounds and fisheries, they became jealous of us and being instigated by the French, who then flanked our whole northern and western frontier, from the gulph of St. Lawrence to the mouth of the Missouri, they made depredations upon our property and cruelly butchered some of our people.

All this is true. But savages as they were, they bore with our gradual encroachments much longer than we should have borne with theirs under similar circumstances, and taught us lessons which may well put to the blush all our boasted religion and civilization.

'The Indians,' says Dr. Trumbull, 'at the first settlement of our fathers, performed many acts of kindness towards them. They instructed them in the manner of planting and dressing the Indian corn. They carried them safe through rivers and waters. They gave them much useful information respecting the country, and when the English and their children were lost in the woods, and they were in danger of perishing with hunger, or cold, they conducted them to their wigwams, fed them, and restored them to their families and parents. By selling them corn when pinched with famine, they relieved their distresses, and prevented their perishing in a strange land and uncultivated wilderness.' The same historian tells us, that it was nearly sixteen years after the settlement of Plymouth, before the Indians commenced hostilities upon their English neighbors; and again that the English lived in tolerable peace with all the Indians

n New England, except the Pequots, for about forty years.'

Thus, when we were few and they were many,—we were weak and they were strong,—instead of driving us back into the sea, as they might have done at any time, they cherished our perilous infancy, and tendered to us the sacred emblems of peace. They gave us land as much as we wanted, or sold it to us for nothing. They permitted us quietly to clear up the wilderness, and to build habitations, and school houses, and churches. And when everything began to smile around us, under the combined influence of industry, education, and religion, these savages did not come to us and say, 'We want your houses—we want your fine cultivated farms: you must move off. There is room enough for you beyond the western rivers, where you may settle down on a better soil, and begin anew.'

Nor, when we were strongly attached to our fire sides, and to our father's sepulchres, did they say, 'You are mere tenants at will: We own all the land, and if you insist upon staying longer, you must dissolve your government and submit to such laws as we choose to make for you.'

No—the Indian tribes of the seventeenth century, knew nothing of these modern refinements: they were no such adepts in the law of nature and nations. They allowed us to abide by our own council fires, and to govern ourselves as we chose, when they could either have dispossessed, or subjugated us at pleasure. We *did* remain, and we gradually waxed rich and strong. We wanted more land, and they sold it to us at our own price. Still we were not satisfied. There was room enough to the west, and we advised them to move farther

back. If they took our advice, well. If not, we knew how to enforce it. And where are those once terrible nations now? Driven alternately by purchase and by conquest, from river to river, and from mountain to mountain, they have disappeared with their own gigantic forests, and we, their enlightened heirs at law and the sword, now plough up their bones with as much indifference as we do their arrows. Shall I name the Mohegans, the Pequots, the Iroquois, and the Mohawks? What has become of them, and of a hundred other independent nations which dwelt on this side of the Mississippi, when we landed at Plymouth and at Jamestown? Here and there, as at Penobscot, and Marshpee, and Oneida, you may see a diminutive and downcast remnant, wandering like troubled ghosts among the graves of their mighty progenitors. Our trinkets, our threats, our arms, our whiskey, our bribes, and our vices, have all but annihilated those vast physical and intellectual energies of a native population, which for more than a hundred and fifty years, could make us quake and flee at pleasure, throughout all our northern, western, and southern borders.

There is something more than metaphor, more than the wild flowers of Indian rhetoric, in the speech of a distinguished chief to General Knox, about the close of the last century. 'Brother, I have been looking at your beautiful city—the great waters—your fine country, and I see how you all are. But then I could not help thinking that this fine country, and this great water were once ours. Our ancestors lived here; they enjoyed it as their own place;—it was the gift of the Great Spirit to them and their children. At last the white people came here in a great canoe. They asked us only to let them tie it to a tree, lest the waters should carry it away; we con-

sented. They said some of their people were sick, and asked leave to land them and put them under the shade of the trees. The ice then came and they could not go away. They begged for a piece of land to build wigwams for the winter: we granted it to them. Then they asked for some corn to keep them from starving: and we kindly furnished it to them.

Afterwards more came. They brought spirituous and intoxicating liquors with them, of which the Indians were very fond. They persuaded us to sell them some land. Finally they drove us back from time to time, into the wilderness, far from the water and the fishes. They have destroyed the game; and our people have wasted away; and now we live miserable and wretched, while you are enjoying our fine and beautiful country. This makes me sorry, brother, and I cannot help it.'

Here is truth and nature; nor is there less of either in the speech of the famous Logan to Lord Dunmore, Governor of Virginia.

'My cabin, since I had one of my own, has ever been open to any white man who wanted shelter. My spoils of hunting, since first I began to range these woods, have I ever imparted to appease his hunger, to clothe his nakedness. But what have I seen? What! But that at my return at night, laden with spoil, my numerous family lie bleeding on the ground by the hand of those who had found my little hut a certain refuge from the storm, who had eaten my food, who had covered themselves with my skins. What have I seen? What! But that those dear little mouths for which I had all day toiled, when I returned to fill them, had not one word to thank me for all that toil.

What could I resolve upon! My blood boiled within

me. My heart leaped to my mouth! Nevertheless I bid my tomahawk be quiet and lie at rest for that war, because I thought the great men of your country sent them not to do it. Not long after, some of your men invited our tribe to cross the river and bring their venison with them. They came as they had been invited. The white men made them drunk, murdered them, and turned their knives even against the women. Was not my own sister among them? Was she not scalped by the hands of the very man whom she had taught to escape his enemies, when they were scenting out his track? What could I resolve upon? My blood boiled thrice hotter than before. Thrice again my heart leaped to my mouth. I bade no longer my tomahawk be quiet and rest for that war.

I sprang from my cabin to avenge their blood, and fully have I done it in this war, by shedding yours, from your coldest to your hottest sun. I am now for peace—to peace have I advised most of my countrymen. Nay, what is more, I have offered, I will offer myself a victim, being ready to die if their good requires it. Think not that I fear death. I have no relatives left to mourn for me. Logan's blood runs in no veins but these. I would not turn on my heel to save my life; and why should I? For I have neither wife nor child nor sister to howl for me when I am gone!'

Gone is the mighty warrior, the terrible avenger, the heart-bursting orator. Gone is the terror and glory of his nation; and gone forever from our elder states, are the red men, who, like Saul and Jonathan, were 'swifter than eagles, and stronger than lions,' and who with the light and advantages which we enjoy, might have rivalled us in wealth and power—in the senate and forum,—as I

am sure that they would have surpassed us in magnanimity and justice.

But while the besom of destruction has thus swept away more than nine tenths of the aboriginal sovereignties of the country, a few of the more southern tribes have hitherto escaped, though greatly reduced both in numbers and territory. And where is the philanthropist who has not rejoiced to see these tribes emerging so rapidly from pagan darkness and coming into the light of well regulated, civil, and Christian communities? How delightful has it been to dwell on the hope that the Cherokees, the Choctaws, and their aboriginal neighbors, on this side the great river of the west, would be permitted to make their new and glorious experiment upon the soil which God gave to their fathers. How lately did the visions of their future intellectual and moral greatness shed the glories of a new creation upon all their mountains and plains!

But what cloud is that which now darkens their heavens? What voices of supplication and woe are heard from all their dwellings? The crisis of their fate has suddenly come. The decree has gone forth. The most unjust and oppressive measures are in train, either to drive 70,000 unoffending people from the soil on which they were born, into distant wilds where most of them will perish, or to dissolve their independent governments, rob them of their lands, and bring them under strange laws, the very design of which is to break down their national spirit, and insure their speedy extermination.

To go fully into the great question of Indian rights which is now pending before the American people, and which ought to rouse up all the holy sympathies of humanity, justice, and religon in the land, would require a

volume; but the facts in the case, on which the verdict of all generations must rest, may be stated in a few words.

What then are the facts in the case before us—facts which it is impossible to dispute without first burning up all the records at Washington? What are the rights of the Cherokees and of the other Tribes within the chartered limits of Georgia, Alabama, and Mississippi? What is their present condition? What are the evils which now threaten them? And what is the course, which the general government is solemnly bound to pursue in this emergency?

The Indian tribes, then, whose fate at this moment hangs in awful suspense, are, and always have been, distinct national sovereignties. In their present location they have all the rights of preoccupancy. The first white settlers found them in the undisputed possession of the wilderness, which they are now so fast turning into a fruitful field—and of much larger and more fertile territories, which they have ceded to the United States. The land was theirs by the highest possible title. The Creator and Proprietor of all lands gave it to them. Our government has always treated them as bodies politic, enjoying not merely the right of occupancy, but of absolute property and self-control on their respective reservations.

Solemn Treaties have been made with them, by all our Presidents. In every one of these treatises the faith of the nation is pledged; and I bless God that hitherto that faith has never been violated. Such is the solemn and cruel mockery, (if the treaties be not binding,) by which the Cherokees, and other tribes at the south, have been induced to make cession after cession, to the United States, till more than three fourths of their original terri-

tory, including nearly all the most fertile tracts, are in our hands. And they indulged the hope, no doubt, that a magnanimous people would at last be satisfied to leave them their sterile mountains, and few remaining vallies without molestation—certainly without violent seizure. But in this, alas, they find themselves grievously disappointed. 'Give, give,' is the insatiable cry, which continues to vex their ears and sadden their hearts.

They are are now distinctly told, 'You can no longer be tolerated as distinct nations here. A sovereign and independent state cannot permit the existence of other sovereignties within its limits. We want your lands, and we are determined to have them. You must set your faces with your wives and children towards the Rocky Mountains, and settle down where you will have more room and be better off. Do you say you will not go? Then stay, and take the consequences. We shall soon make you repent of your obstinacy. Put out your council fires—demolish your court-houses—burn up your laws —depose your chiefs—and come under our jurisdiction. This is the alternative which is now presented to 70,000 men women and children, in the 19th century, and under the sanction of the most enlightened and christian republic on earth!! O tell it not in Gath! If such a construction of the most solemn treaties, and guaranties is to prevail; if the faith of this great nation is thus to be given to the four winds, then let me plead for the Indians while I may—for who can tell how long I shall be permitted to enjoy this, or any other constitutional right?

But why are the Choctaws, and Cherokees, so unwiling to remove? What is their present condition? and what are the prospects which are opening upon them, if

permitted to remain where they are? Full answers to these questions, would require hours, instead of a few moments. The truth is, that a mighty change is taking place in the character, and condition, of the southern Indians. Under the influence of industrious habits, of education, of religion, and of efficient laws, they are waking up to a new existence. It may be doubted, whether civilization ever advanced faster in any part of the world, than it is now advancing in some of their districts. Having abandoned the chase, multitudes of them are living in the enjoyment of independence and plenty, in comfortable houses, and upon their own well cultivated farms. They wear their own domestic fabrics. They have their mills, their mechanics, their labor-saving machinery, their schools, and their own Cadmus, too, under whose instruction, a nation may almost literally learn to read in a day. They have, too, their legislative assemblies; their courts of civil and criminal jurisdiction; their juries; and nearly all the safe-guards of life, liberty, and property, which exist in the best regulated communities. For the suppression of intemperance, gaming, and other kindred vices, it may safely be affirmed, that they have as good laws as any of their English neighbors, and they execute them far better. To give a single example. 'A case occured in the Cherokee nation last spring, where one of the judges of the circuit court, on finding the air of the court house strongly impregnated with whiskey, ordered the sheriff to follow certain suspected persons to their haunts in the woods, where he found and poured out the contraband article before their eyes. By the same judge, six men were fined fifty dollars each for gambling, and one was fined for profane swearing.' Add to all this, the Christian religion is taking deep root and rap-

dly filling the wilderness with churches and songs of salvation, under the instructions of pious teachers, and the remarkable effusion of the Holy Spirit.

Now in view of these facts and brightening prospects, can it be wondered at, that the Indians are unwilling to remove? And who that has a home of his own and a heart of flesh in his bosom, can wish them to go, contrary to their will? Who that is not dead to sympathy, and deaf to justice, can resist the imploring appeal, which was lately made by a Choctaw chief, to the agent of our government? I wish a copy of it could be placed in every dwelling in the land, and read every evening in every domestic circle, till every child should learn it by heart.

'We do not wish to sell our land and remove. This land our great Father above gave us. We stand on it. We stood on it before the white man came to the edge of the American land. It belongs to no one in any place but ourselves. Our land is not borrowed land. White men came and sat down here and there all around us. When they wished to buy land of us, we have had good councils together. The white man always said, the land is *yours*, it is *yours*.' Poor, simple souls! These savages thought the white men meant as they said, and would do as they promised!

'We have always been true friends to the American people. We have not spoiled the least thing belonging to an American. But now we are told, that the king of Mississippi is about to extend his laws over us. We, the chiefs and beloved men in this nation, are distressed. Our hands are not strong; we are a small people; we do not know much. We are distressed. Colonel Ward knows, that we have just begun to build new houses, and

and make new fields, and purchase iron. We have begun to make axes, hoes, and ploughs. We have some schools. We have begun to learn, and we have also begun to embrace the gospel.'

'We are like an infant that has just begun to walk; we have just begun to rise and go. And now our great father who sits in the white house looking this way, says to us: 'Unless you go yonder, the white man will extend his laws over you.' We do not say, that his words are lies, but we are distressed. Oh that our great father would love us! Oh that the king of Mississippi would love us! The American people say they love liberty; they talk much about it. They boast of their own liberty. Why will they take it from the red men?'

Take it from the red men! With our consent neither the lands, nor the liberty of these red men shall ever be taken from them. Never! What! either drive them into the great western desert; then over the Rocky Mountains; and finally into the Pacific Ocean: or else dissolve their governments, and crush them where they are! God forbid that such inhumanity, that such injustice should ever stain the pages of our history. With my consent, such a record *shall not* go down to posterity. But how can I hinder it? I am but a humble individual. I can have but little influence any where, and none where influence it most needed. But as yet, I am free. I bless God, that I have a heart which cannot help being distressed for the poor, persecuted Indians. I have a voice, too, feeble though it be, and no man, without the scimitar or the bow-string shall hinder my pleading for the oppressed. I have a right to petition, to remonstrate, to implore, and God forbid that I should be silent. It shall be my aim and my

glory at this fearful crisis, to enlist as many hearts, and tongues, and pens, and prayers as possible, in the sacred cause of humanity, of national faith, and of eternal justice. I had rather receive the blessing of one poor Cherokee, as he casts his last weeping look back upon his country, for having attempted to prevent his being driven from it, than to sleep beneath the marble of all the Cæsars.

Shall I be told that all this is idle preaching—that I have entirely mistaken the policy of Georgia in reference to the Cherokees—that she has no thoughts of compelling them to emigrate?—I am astonished that such an expedient should be resorted to, to quiet the friends of the Indians and to ward off public remonstrance. It is an insult offered to the common sense of the nation. What? Tell the Indians, 'We want your country and you had better leave it,—You can never be quiet and happy here?' And then, because they do not take your advice, cut it up into counties, declare all their laws and usages to be null and void, and substitute laws, which it is known they cannot live under; and then turn round and coolly tell the world, 'O, we mean no compulsion! The farthest in the world from it! If these people choose to stay, why by all means let them stay.' These are the tender mercies of which we shall undoubtedly learn more in due time. 'You have got a fine farm and I want it. It makes a notch in a corner of mine. I will help you to move *five hundred miles* into the wilderness, and there give you more and better land, which you may cultivate and enjoy without molestation, 'as long as grass grows and water runs.' You *must* go:—however, do just as you please. I shall never resort to any other compulsion, than just to lay you under certain restrictions. Perhaps, for instance, as I am the strongest and you have more

land than you want, I may take two thirds, or three fourths of it from you; but then there shall be no *compulsion*! Stay upon what is left, if you choose. I may also find it necessary to ask you for your house, and if you should not give it up, I may be driven to the disagreeable necessity of chaining you to a ring bolt and giving you a few salutary stripes—not to *compel* you to flee from your country, (for compulsion, of all things, I abhor,) but just to induce you to emigrate *willingly*.' This my friends, is the kind of *free agency* taught in the new school of metaphysics, which the Indians must learn and exercise whether they will or not—but as no such school is yet established in this part of the land, we must be excused in adhering, for the present, to our old fashioned notions of free agency, public faith, and common honesty.

I maintain, then, that it is the bounden duty of the General Government, to protect the Indians, not only in the enjoyment of their country, but of their laws. If it is possible for treaties to bind a nation in any case, then are we bound. If there is any such thing as public faith, then is ours solemnly pledged nearly twenty times over, to one single tribe. If that great pile of Indian Treaties, now in the office of State, is any thing more than a pile of frauds and insults, then the Government must interpose its strong arm to prevent aggression. Take the following as specimens of these compacts. Treaty of Holston, Art. 7. 'The United States solemnly guaranty to the Cherokee nation all their lands not hitherto ceded.' Treaty of Tellico. Art. 6. 'The United States will continue the guaranty of theirs, that is, the Cherokee country, FOREVER, as made and contained in former treaties.' And who, let me ask, will stop to inquire,

when the first jubilee of our independence is hardly past, whether our most solemn national pledges shall be redeemed? I feel confident that all the changes which can be rung upon state rights and that terrific *imperium in imperio*, will never satisfy the American people. The very summary process of disinheriting 70,000 persons by a novel construction of the Constitution, which begs the whole question—will never be sanctioned in the council of *twelve million*. I repeat it—our government must defend the Indians against all encroachments and usurpations whatsoever, or stand convicted before the world, of a disregard to public faith which it makes one shudder to think of.

Under these circumstances, who can doubt, that if the voice of the whole American people could be heard in the Capitol tomorrow, a majority of them would implore and conjure both houses of Congress to interpose and save the character of the nation? It is indeed the eleventh hour; but the Indians *can* be saved. The sovereignty of this great nation resides in the people; and what should hinder them from speaking in the ears of our rulers, 'like the voice of many waters?' Let them speak and the thing is done. The Indians can be saved with infinitely less expense of time and trouble, than it costs every four years, to decide whether A or B or C shall be our next President.

But perhaps some will despairingly ask, "What can we do here, in one corner of the land?' What can *we* do? We shall never know till we TRY. Injustice and cruelty have carried the day a thousand times through the mere apathy and discouragements of those who might have triumphed like Sampson. I will mention some

things which we can do. We can *feel* for the persecuted remnant of that noble race of men, upon whose soil we are building up a great empire. We can commune together respecting their wrongs, and the dangers which surround them, till 'our hearts burn within us.' We can contribute in various ways, to lay the facts on which the justice of their cause rests, before such of our fellow-citizens as may not have had access to these facts. We can send in our petitions to Congress, and we can induce others to do the same. In the mean time it cannot be doubted, that the friends of justice and humanity will be active in every section of the country. Thus we may hope, that there will be a general and simultaneous movement of the people towards Washington.

And in this view of the case, will any one still demand 'Who are we, and what are our numbers that we should hope to gain a hearing in the high places of power'? I answer, we are, what our public servants delight to call us, *the sovereign people*—we are *all* the people, and that is enough. Every man in the nation, however poor, can go to Washington upon this business for nothing, as fast as the wheels of government can carry him. You understand perfectly what I mean. We can all be heard in the Senate house by our petitions, if we please. We can block up the avenues which lead to it with the multitude of our signatures; and whatever measures the voice of the nation shall demand, will ultimately be taken.

Above all, we can send up our united petitions to the Court of Heaven, where the cause of the poor and the oppressed is never disregarded. And if the sublime experiment which the southern tribes of Indians are making, of civilization and self government, should fail, through the cruel interference of white men, it is my sol-

emn conviction, that it will be owing to the criminal supineness of those, who in heart and conscience are opposed to such interference. For I will not believe, I cannot believe, that the coveters of other men's vineyards, and their abetters in this land, are more than a lean minority of the whole people. If our government was despotic the case would be different. We should not be answerable for measures over which we could exercise no control. But living as we do, under rulers of our own choice, we are answerable if we neglect to exert our influence to the utmost in favor of righteousness, humanity, and public faith.

But suppose the worst—suppose the government should turn a deaf ear to all our remonstrances. Let us not forget, that *duties* are ours, while *events* belong to God. If we do what we can, to save the Indians, in this hour of their anguish and jeopardy, their blood will not be found in our skirts, though they should be trodden into the graves of their fathers, or be driven away to perish in deserts so remote that the 'ill savor' of their carcasses may not come up into the nostrils of their destroyers.

Do we then want motives for action, at this critical, this awful juncture? Such a crisis does not happen once in a century. Nothing like it is to be found in the history of our country hitherto, and I pray God that no such crisis may ever occur again. War has ravaged the land more than once, or twice, with its tempests of fire and blood; but the question was never agitated till now, whether the public faith is to be held sacred, or not. Who would have dared in the days of Washington, or Jefferson, to have broached such doctrines as have recently been promulgated by the highest authority in the nation? How long ago, think you, could any man have

gained a hearing to arguments which, if admitted, go to annihilate the faith of all our treaties?

I repeat the assertion, that we have come to such a crisis, as neither we nor our fathers ever saw before. The great question is to be finally settled within a few months, perhaps weeks, whether whole, peaceable nations shall be dispossessed, or virtually enslaved, under the eye and with the approbation of a government, which is solemnly pledged to protect them. And do we want motives to remonstrate against this crying injustice? Really the motives are so many and so urgent,—they throng so importunately about my path, that I know not what to do with them. Thrusting the greater part of them aside, I can only bestow a moment upon some of the most prominent.

And the *first* motive is drawn from the immutable and eternal principles of humanity and justice. Humanity pleads for the Indians with all her inexhaustible sympathies and with all her eloquent tongues. They are distressed. They are vexed. They are persecuted. The bosoms of tens of thousands of unoffending people are heaving with a mighty and common agony—occasioned by the encroachments and menaces of those who ought to be their protectors. And where, if we do not speak and act, is our humanity.

Justice too, with all its irrefragable arguments, urges us to remonstrate and to act. The most sacred rights of four nations, living under our protection and confiding in our republican faith are invaded. And they cry to us for help. The heritage which God gave them is to be wrested from them; or, if permitted to retain the small portion of it which is now under cultivation, they are to be thrust down from their moral and political elevation, into

the depths of despondency and ruin. And can any one who knows all this, sit still and be quiet.

What if only ten poor families in a remote corner of Maine or Missouri were threatened with similar outrage? Every man in the nation would rise up and blow the trumpet. What if some lordly oppressor, having already ten times as much land as he could cultivate, should go to these families and say, 'You must move off. I want your little farms, and will not take a denial.'—Ten millions of voices would answer in thunder, '*You shan't have them!* No, never! These families have rights as well as you, and they shall be protected at all hazards.' And where, I ask, is the difference? In the case supposed there are *ten* families, and in that of the Indians now under consideration, there are *ten or fifteen thousand!* Where is the difference? Ah, the ten are *white* men, and the *ten thousand* are *red* men! Where is the difference? The former are protected in their rights by the *constitution*, and the latter by the solemn faith of *treaties!* There is the mighty difference!!

A *second* motive, then, for stirring up all the moral power of this nation at this time, is found in the danger which threatens our own liberties. This suggestion I am aware, will be ridiculed by many, and regarded by most as the offspring of a terrified imagination. Let those who choose, cry, 'Peace, and safety,' and fold their arms and wait for the march of events. But if the people sit still, and look calmly on, while the Indians are abandoned to their fate, in violation of the most solemn national compacts, what security have we that the same government which deliberately breaks its treaties in the face of heaven and earth, will not ten, or twenty years hence, find some plausible pretext for turning its power and pat-

ronage against the constitution itself? And if it should, how long, think you, will these paper and parchment bulwarks of ours stand? How long will it be a blessing to be born and live in America, rather than in Turkey, or under the Autocrat of all the Russias?

Do you tell me that there is no possible danger—that no man, or number of men, will ever dare to assail our free and glorious institutions. Let the history of past republics, or rather let their tombstones decide this point between us.—So it would have been said, when Washington and Jefferson were at the head of affairs, that nobody would ever dare to disinherit, or enslave the Indians, protected as they are by almost a hundred and fifty treaties. And yet it is about to be done. And how much better is our parchment than theirs? If such encroachments, acquiesced in, do not prepare the way for putting shakles upon our children, they must be protected by higher munitions than constitutional bulwarks. This I am willing to leave upon record, and run the risk of its being laughed at, fifty years hence.

A *third* motive for earnest remonstrance at the present crisis, is found in the grand experiment which we as a nation are now making, before the whole world, of the superior excellence and stability of republican institutions. How many thousand times has the parallel been proudly drawn by our statesmen and orators, between this country and every other nation under heaven. How triumphantly has it been proclaimed in the ears of all mankind, that here, at least, all the rights of the weak as well as the strong have found a sure protection. But let the stroke which is now impending, fall upon the heads of the poor defenceless Indians, and who will not be heartily and forever ashamed of all this boasting? Who

will ever dare to say another word about the partition of Poland? Who, in a foreign land, will ever hereafter be willing to own that he is an American? How will all the enlightened friends of free institutions in other countries mourn over this indelible stigma upon our national character; and how will the enemies of equal rights triumph in our disgrace. Verily, 'we are made a spectacle to the world and to angels and to men.'

The *last* motive which I have time to mention, and can but just allude to, is, that there is a just God in heaven, and that sooner or later his wrath will wax hot against the nation that tramples upon the rights of its defenceless and imploring neighbors. Tell me not of your twelve millions of people—of the exploits of your armies and navy—of the unparalleled growth and inexhaustible resources of the country. What will all these avail when God shall come out of his place to 'make inquisition for blood?' Prouder and mightier nations than this have fallen, and how can we expect to escape, if we 'use oppression and exercise robbery, and vex the poor and needy?'

The Cherokees and Choctaws cannot, indeed, resist our arms. They lie at the mercy of their white neighbors. They are like little trembling flocks of kids, surrounded by lions. But though they are too weak to meet us in the field, they are not too weak to lift up their cries to heaven against us. Though they are too few to defend their country against our rapacity, there are enough of them to 'appear as swift witnesses against us' in the Court above; and they will assuredly have the right of testifying secured to them there, however they may be restricted and oppressed in courts below. Their numbers are more than sufficient to bring down the judgments of

God upon their cruel oppressors. Who then will 'make up the hedge and stand in the gap before Him for the land, that He should not destroy it?' The crisis is awful, and the responsibilities of our rulers and of the whole nation are tremendous! The Lord is a holy God, and he is jealous!

TEMPERANCE IN 1812.

'*At an annual meeting of the Consociation of the Western District of Fairfield County, October* 13, 1812:

THE Commitee of Association made a report respecting Ardent Spirits, which was accepted, and is as follows:—

VOTED:—That we cordially approve of the doings of the General Association of Connecticut, on this subject, at their Session in June last, and will, as far as practicable, comply with their recommendations: Particularly,

1. That the customary use of Ardent Spirits, shall be wholly discontinued, at all future meetings of this body.

2. That we agree, by our conversation and example, to discourage the use of spiritous Liquors, (except for medicine) particularly in pious and respectable families, and especially, at their social visits.

3. That we will use our influence to discourage and utterly prevent the buying and selling of Ardent Spirits by small measure, contrary to Law.

4 That we will endeavor to influence the members of our respective churches, and other well disposed persons in our congregations to contribute for the purchase and gratuitous distribution of well written Tracts on the subject; particularly one by Dr. Rush of Philadelphia, and report our progress in this undertaking, to the next annual meeting of this body.

5. That special pains be taken, to impress on the minds of the young, a sense of the dangerous consequences connected with the habituating themselves to the use of spiritous liquors.

6. That a Committee be appointed to draft a serious address on this subject to the churches and congregations within our limits, and cause the same to be printed and distributed.

7. That a Committee be appointed, to correspond with the Committee of the General Association, collect and embody important facts devise further means for curing the mischiefs of intemperance, and report to this body, at their next annual meeting.

8. That it shall be the duty of the ministers, at that time, to report what has been done in their respective parishes.

The duty of preparing and circulating an address in the spirit of the foregoing resolutions, was devolved upon the Rev. R. Swan of Norwalk, Rev. W. Bonney of New Canan, and the Author of this volume. The address was printed in a pamphlet of about thirty pages, early in 1813, and three thousand copies were distributed within the bounds of the Consociation, embracing about half of Fairfield County.

The reports of ministers and delegates at the next annual meeting, were exceedingly encouraging. It appeared that a great change had been produced in the views and habits of all the more enlightened classes of people throughout the district. In some churches and congregations, the consumption of ardent spirits had been reduced one third, in others one half, and in others more than half. In nearly all the respectable families, within our limits, the decanters and glasses had been swept from the side-boards—a great many of our church members and others had adopted the principle of *total abstinence*—some of our largest farmers carried the principle successfully through haying and harvesting—all the ministers had entered heartily into the reformation, and I am confident that from that day to this, embracing a period of *twenty two* years, no ardent spirit has been provided at their stated meetings.

The following extracts, from this address may be interesting to some of my readers.

EXTRACTS.

Let us now call your attention, for few moments, to the ravages of strong drink. And,

1. Physicians all agree, that intemperate drinking, has a direct tendency to ruin health and shorten life.

It is an interesting fact, that the yellow fevers of our cities, the present alarming epidemic in the midst of us, and the fever of the northern army, have all been aggravated and rendered peculiarly malignant, in multitudes of instances, by the free use of ardent spirits. For evidence of the first, see Dr. Rush's Inquiry, &c. p. 5. For evidence of the second, go into any town where the fever has prevailed and ask the first man you meet. It is matter of public remark, that an attack of the disease is almost certain death to the intemperate. For evidence of the third, see the official statement of Dr. Mann, (hospital surgeon of the U. S. army) which appeared some months ago in the newspapers. 'It has' says he, 'been well ascertained, that the disorder (viz. the fever in the army) was most fatal to them, who had been previously seized with the meazles, but more *especially* to those who were in habits of intemperance.'

Let none flatter themselves, that because they are not drunkards, they are in no danger from what they are pleased to consider, a generous use of the glass. Dr. Rush has given a solemn caution on this point, which cannot be too often repeated. 'I have known' says he,

'several persons destroyed by ardent spirits, who were never completely intoxicated in their whole lives.' Has not your own observation, christian brethren and friends, furnished you with similar examples? We should think, that every person who attends to what is passing around him, must be convinced, that many whose sobriety is scarcely questioned, are hurried prematurely to the grave, by the free and regular use of strong drink.

Go to the sick bed of a friend or neighbor, who has for years been laying up fuel for the fever that now consumes him. Perhaps he was never seen intoxicated in his life. But he drank often; he drank freely. 'He was a jovial, good hearted fellow.' But now behold him on his bed, a miserable picture of distress. His blood is inflamed, his tongue parched and his brain disordered. His disease is incurable. His days are numbered and finished. He struggles, he gasps, he expires, and where is he?

Shall we point you to ten thousand shadows of human existence, in the last stages of wasting diseases, brought on by excessive drinking? Shall we undertake to count the miserable wretches, who are unceasingly tortured by this Promethean Vulture? Shall we urge physicians to point out to us the names which are inscribed on our yearly bills of mortality, by the hand of this fell destroyer. Shall we go from grave to grave, in the fields of the dead, and ask tomb-stones, how many of its victims lie beneath them? Ah! if tomb-stones might tell the truth, how affecting, how alarming would be their testimony.

'Who,' saith the royal Preacher, 'hath woe! who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go

after mixed wine.' Hard drinking, whether of wine or of distilled liquors, involves men in endless quarrels and difficulties, which terminate in bruises, broken bones, and sometimes in murder. Or if one drunkard in a hundred should escape all these evils, (which is not to be expected) a host of other dangers would stare him in the face and ambush his path. Is the wretch returning from his brutal revels? He reels from side to side upon his horse, challenges some drunken companion to a race, bawls through the streets like a madman, falls—and how often into eternity!

How often is the drunkard found, stretched by the way side, on the cold and damp earth, dead drunk; exposed to the wheels of the traveller, drenched by rains, wet with the dew of heaven, shivering under the piercing blasts of winter, or perhaps lying stiff, in the iron slumbers of death.

2. The effects of hard drinking upon the temper and disposition, are often dreadful.

It changes the gentleness of the lamb, into the ferocity of a tiger. It lets loose all the bad passions, to rage and range without control. It often vents the most outrageous abuse upon the nearest relations and friends. We appeal to you, christian brethren, how often strong drink drowns conjugal, parental, filial, and fraternal affection. Under its influence, the husband becomes a brute; the wife, a serpent in the bosom; and the child, a son of perdition.

3. Intemperate drinking greatly impairs, and sometimes destroys the understanding.

Dr. Waters, of the Pennsylvania hospital, assured Dr. Rush, that one third of the patients confined in the asylum, on account of madness, had brought upon them-

selves that terrible disease, by the use of ardent spirits. If this was an extraordinary fact, it does not stand alone. Many such self-made maniacs, might, we are persuaded, be pointed out within our own state and within our own limits. Frequent intoxication cannot fail to impair the intellect. It must gradually enfeeble, and ultimately prostrate the noblest powers of the mind.

Brethren, we appeal to your own observation. Have you not known men, who once were numbered with the wise, gradually reduced almost to a level with idiots, by intemperance? Have you not seen the masculine and discriminating understanding, dwindle into premature old age and second childhood, by the same means? We doubt not you can recollect more than one promising youth, tender and beloved, of high hopes and flattering prospects, who has been snared and taken by the insidious enemy, of which we are speaking. You beheld, and the eye which lately beamed with intelligence grew dim. The doating parent aware of the cause, began to tremble and weep over his son. Hope and comfort fled from the bosom of the father who begat, and of the mother who bare him. His decline was steady, and it was rapid. Every faculty was benumbed, or enervated by excess; and he sunk away into insignificance and contempt. Or perhaps, he plunged into an early grave, and you heard the agonizing lamentation over it, 'O my son! my son! would God that I had died for thee, my son, my son.' * * * *

4. The enormous consumption of ardent spirits in this country, involves an incredible waste of property.

When the Marshals took the census of the United States in 1810, they were directed to collect and return to the Secretary's office, the amount of all domestic manufactures of any considerable importance in the Union.

From these returns, it appears, that 25,499,382 gallons of ardent spirits were distilled that year, of which were exported 133,853 gallons; leaving 25,365,529 gallons to be consumed at home. The same year, about 8,000,000 of gallons of rum, and other foreign distilled liqours were imported into the United States, which being added to the above 25,365,529, produces the enormous amount of 33,365,529 gallons for our home consumption. What the annual amount of imports has been since 1810, we have not been able to ascertain; but we presume that during the last year at least, it must have been considerably larger. Of domestic distilled spirits, it admits not of a doubt, that there has been a rapid increase, from year to year, so that the quantity now manufactured, and of course consumed, is much greater than it was in 1810.

But not to insist on this, let the amount of foreign and domestic spirits stand as above, as 33,865,529 gallons, and it amounts to 248,932 hogsheads, which, supposing one team to carry two hogsheads, would load 124,466 carts. These allowing three rods for each team, would reach more than 1166 miles, or nearly the whole length of the United States, from north to south! The number of hogsheads necessary to contain the liquor, would cost not far from 600,000 dollars, or almost enough to build two ships of the line, and would, if placed side by side, so as to touch each other, reach more than 178 miles, or almost twice the length of the state of Connecticut.

Or to present the subject in another light: 33,365,529 gallons of spirits is sufficient to fill a canal 21 miles long, 10 feet wide, and four feet deep, affording convenient navigation, for boats of many tons burthen! The same quantity, if brought together, would form a lake 68 rods long, 40 broad, and 6 feet deep!

Again; according to the last census, the number of inhabitants in the United States, and their territorial governments, was 7,230,514. Divide 33,365,529 gallons by this population, and it gives an average, of not far from four gallons and a half to every man, woman, and child in the nation. But we have in our own country 1,185,000 slaves, whose enviable privilege it is, to be wholly denied the use of ardent spirits. They must therefore be subtracted from the grand total of our population, which will leave a little over 6,000,000. From this reduced number, we must subtract all the children under 6 years of age, being probably about 1,000,000; and then we shall have left, hardly 4,500,000 people to consume 33,365,529 gallons of ardent spirits, besides very large quantities of wine, ale, &c; and producing an average share to each consumer, of seven gallons and one third.

We think it likely that some of our readers will pause here, and exclaim it is impossible! There must be some grand mistake in these calculations. As the result stands, it falls little short of proving us to be a nation of tipplers and drunkards.

We must confess, brethren, that we too are astonished and alarmed at the result; but we cannot help it. Facts and figures, are stubborn things. Few people understand those truth-telling rules, addition and multiplication. A single glass, or half gill, taken every day, amounts at the year's end, to more than five gallons and a half; a gill to more than eleven gallons; half a pint to upwards of twentytwo gallons; and a pint to the enormous quantity of fortyfive gallons! This short and simple process explains the mystery. How many people who think themselves extremely temperate, drink a gill daily; how many more

two gills, a pint, or even more; that is, twice or thrice their proportion of the 33,000,000 of gallons annually. Set aside all the slaves, and all the children under ten years of age, in the United States: let the remainder, about 4,500,000 drink less than two thirds of a gill, upon an average daily, and they will consume the whole before the end of the year.

From this general view of the subject, let us come home to our own State and County, and submit a few plain arithmetical calculations to your serious consideration. The average proportion to Connecticut, of 33,000,000 of gallons, is about 1,186,583. The proportion to the county of Fairfield, estimating it by the number of inhabitants, 187,111 gallons. The population of this county is forty thousand nine hundred and fifty souls, of whom more than twenty three thousand belong to the western district; considerably more than half of the 187,111 gallons, must therefore be put to our account.

Here, perhaps, some may be ready to question the fairness of the preceeding distribution. It may be said, that Connecticut does not consume that proportion of the 33,000,000 of gallons, which has been assigned to it.

We sincerely hope, brethren, that this remark is true. But when you consider, that in making out the above average, we have included the slaves, and thereby materially reduced what would otherwise have been our proportion; when you look round and count the stills; when you enumerate the dram shops within the circle of your acquaintance; when you see barrels of cider brandy rolled into your neighbors cellars, and think how many kegs and gallon bottles, to say nothing of smaller vessels, are constantly going to and from stores and distilleries; when you take all these and other obvious facts into considera-

tion, you may perhaps find reason to believe, that our estimate is not too high.

However, to be on the safe side, we will deduct one fourth part; that is, we will go upon the supposition, that less by one quarter, according to the number of inhabitants, is drunk here, than in other parts of our country. This will leave to the western district of Fairfield county, somewhat more than 80,000 gallons for our annual consumption. Now let this be apportioned among the several towns, according to the number of inhabitants, and the result will be nearly as follows. Fairfield, 14,118 gallons; Norwalk, 9,905; Stamford, 15,240; Greenwich, 12,179; New-Canaan, 5,345; Ridgefield, 7,197; Weston, 8,960; and Wilton, 5,914!

Now think for a moment of the annual expense of ardent spirits in this country. Considering the high price of all imported liquors—considering how much of our own manufacture is in various ways, disguised and sold for French brandy, Holland gin, &c.; considering too, the very liberal dilutions which both foreign and domestic spirits experience on their way to the consumer, and the great advances made from the original cost, by tavernkeepers and other retailers, the ultimate average expense cannot be less than one dollar a gallon, or 33,365, 529 dollars annually.

But not to insist on a few hundred thousand dollars, let the amount stand at the round sum of 33 million. What a vast sum to be paid out in twelve months for liquid fire, and slow poison; and all this to be accounted for at the judgment of the great day! One half this sum levied upon the United States, by direct taxation, would produce a revolution in the government. And think how much good might be done by expending this

money which is so many thousand times worse than wasted, in building colleges, supporting schools, improving roads, encouraging manufactures, extinguishing the national debt, increasing our navy, fortifying our seaboard, sending out missionaries, and disseminating the scriptures.

Less than a fifth part of it would support 7,230 ministers of the gospel, with an average salary of 700 dollars, supplying every thousand inhabitants, with one minister. A little more than one third part of the whole amount, would pay 43,380 school teachers, giving each a salary of 300 dollars, and allowing six schools to every thousand inhabitants. The remainder, would, we believe, more than defray all the ordinary expenses both of the general and state governments. Or the whole sum of 33 millions of dollars, would purchase 2,750,000 barrels of flour, at 12 dollars a barrel, which would supply 458,333 families with bread for the year, allowing six barrels to each family. Or it would found one hundred and ten colleges, apportioning to each 300,000 dollars: or it would build a city of between five and six thousand houses, at an average cost of 6000 dollars. Or according to an estimate, submitted to Congress sometime last winter, by the Secretary of the Navy, it would in a single year build one hundred ships of the line. Or it would handsomely support 100,000 students at public seminaries. Or it would establish between 50 and 60 manufactories, with an average capital of 600,000 dollars. Or, if applied to the improvement of roads, and making canals, the one half of it would complete 135 turnpikes, each 200 miles in length, at a cost of 600 dollars a mile; and the other half would cut 50 canals, 100 miles long, and costing 6000 dollars a mile. Or, if devoted to that object, 33

millions of dollars would establish 16,500 young families in our new settlements, on the same number of farms, at an average cost of 2000 dollars. Or, finally, if expended in the great and good work of christianizing the heathen, one half of it would support 25,000 missionaries in foreign lands, and the other half would purchase from 15 to 20 millions of bibles.

We have said, that upon a very moderate computation, 80,000 gallons of ardent spirits are consumed yearly, in the western district of this country; and that the average cost cannot be less than one dollar a gallon. 80,000 gallons, then, costs 80,000 dollars, of which Fairfield pays according to the present estimate, 14,118; Norwalk, 9,905; Stamford, 15,240; Greenwich, 12,179; New Canaan, 5,345; Ridgefield, 7,197; Weston, 8,960; and Wilton, 5,914!

Now what would be thought, what would be said, if these towns were required to pay one fifth part of this sum, for public service? Why, every man would cry out against the burden as intolerable. Your tax-gatherers would be mobbed at noon day in the streets. And if there was no other way to get rid of paying such unheard of taxes, would you not abandon your establishments, sell your farms, and remove to some distant region?

Brethren, and friends, we invite you to calculate for yourselves. Take 80,000, or even 40,000 dollars annually, and think how much good might be effected, by expending it in public improvements, within our own limits, or by devoting it in a wider field, to the advancement of arts, sciences, and religion. Then reflect, that so far from doing any essential good, as now laid out for ardent spirits, it actually goes to buy gout, apoplexy, fevers, consumption, and a host of other fatal diseases, together

with shame, poverty, stupidity, distraction, death, and perdition. * * * *

Let us pursue this train of reflections a little further. How many thousands of families are literally reduced to beggary, by intemperance! Business neglected, shops deserted, windows patched and stuffed with rags, buildings decaying, long court dockets, crowded prisons, children crying for bread, and shivering with cold. These, these, are some of the unimpeachable vouchers for the truth of what has been advanced. These distressing facts show from whence a very large part of the revenue of Bacchus is drawn. It is money which should feed the hungry, and clothe the naked; which should educate poor children, support the institutions of the gospel, disseminate religious books, and spread the light of divine truth throughout the dark places of the earth.

5. Intemperance is the parent of every crime. It is when men are heated with strong drink, that they are prepared for deeds of wickedness, at which they would shudder in their sober moments. It is then that they set their mouth against the heavens, and make the air ring with the most outrageous profanations of God's holy name. It is in fits of intoxication, that many are hurried on to blasphemy, robbery, rape, manslaughter, and murder. Judge Rush, in one of his excellent charges to the Grand Jury of Pennsylvania, solemnly declares, that he does not remember a single indictment before him for manslaughter, and very few for murder, which were not occasioned by intoxication.

6. Intemperate drinking is the high road to perdition. It is a fiery stream which empties into the bottomless pit. All who travel on this road, or embark on this flood, are in danger of hell fire. Though here and there a drunk-

ard has been reclaimed, now and then a brand has been snatched from the burning, it is agreed on all hands, that the case of the habitually intemperate, is all but hopeless. How fast is this single enemy filling the world of woe. The scriptures declare, that drunkards shall not inherit the kingdom of God. And how dreadful, how overwhelming the thought that so many thousands of immortal beings should stagger into the grave and into hell, under such a load. How amazing, that rational creatures can consent to make brutes and maniacs of themselves, and thus prepare with terrible activity and perseverance, for the blackness of darkness forever.

* * * * *

We hasten to inquire, what can be done to check the torrent that is sweeping us away, and dry up the streams by which it is fed? If any thing can be done, benevolence will certainly prompt to important sacrifices for effecting a reformation.

But before we venture to propose remedies, it seems necessary, to investigate the nature and cause of the disease. Whence is it then, that the drinking of spirits has become so common, and the number of intemperate people so great?

Multitudes learn to drink, we are persuaded, first moderately, and then to excess, by using spirits as a medicine. 'Persons out of health, says Dr. Rush, especially those who are aflicted with diseases of the stomach and bowels, are very apt to seek relief, from ardent spirits. Let such people be cautious, how they make use of this dangerous remedy. I have known many men and women of excellent characters and principles, who have been betrayed by occasional doses of gin and brandy, into a love of those liquors, and have afterwards fallen sacrifices to their fatal effects.'

Domestic trials, hypocondriacal affections, worldly disappointments, produce sorrow and despondency in the minds of many. Under these circumstances, instead of seeking relief in the consolations of religion, where alone it can be found, not a few madly attempt to drown their sorrows in the wide, troubled sea of intoxication! How many thousand times worse is the remedy than the disease. It is as if a man should set fire to his own house, to divert his mind from a slight tooth-ache; or, should pluck out both his eyes, to rid himself of the momentary sight of some painful object;—or should lie down in a bed of glowing embers, to allay the heat of a fever.

O let all who are in trouble, beware how they move a step, towards the yawning and bottomless gulf of intemperance. Let them watch and pray that they enter not into temptation. Let them resist the devil and he will flee from them. * * * * *

To the great and increasing numbers of taverns and dram-shops, may be traced many of the evils of intemperance. They are at once, causes and effects of these mischiefs. Their very existence proves, that the thirst for ardent spirits is already insatiable; and while they strongly indicate, they greatly increase the disease. That houses of public entertainment are necessary, we readily admit. Every town should provide the stranger and the traveller with a home; but surely, it is not necessary or safe, to licence half a dozen taverns in one small village. It cannot be *safe*, to provide so many facilities for hard drinking.

'Pass where we may, through city or through town,
Village, or hamlet, of this merry land,
Though lean and beggar'd, every twentieth pace
Conducts the unguarded nose to such a whiff

Of stale debauch, forth issuing from styes
That law has licenced, as makes temp'rance reel.
There sit involv'd, and lost in curling clouds
Of Indian fume, and guzzling deep, the boor,
The lackey, and the groom: the craftsmen there
Takes a Lethean leave of all his toil;
Smith, cobler, joiner; he that plies the shears,
And he that kneads the dough; all loud alike,
All learned, and all drunk! The fiddle screams,
Plaintive and piteous, as it wept and wail'd
Its wasted tones and harmony unheard:
Fierce the dispute, whate'er the theme; while she,
Fell Discord, arbitress of such debate,
Perch'd on a sign-post, holds with even hand
Her undecisive scale. In this she lays
A weight of ignorance, in that of pride;
And smiles, delighted with the eternal poise.
Dire is the frequent curse, and its twin sound,
The cheek distending oath, not to be prais'd,
As ornamental, musical, polite,
Like those which modern senators employ,
Whose oath is rhet'ric, and who swear for fame.
Behold the schools in which Plebeian minds,
Once simple, are initiated in the arts,
Which some may practise with politer grace,
But none with readier skill! 'tis here they learn,
The road that leads, from competence and peace,
To indigence and rapine; till at last,
Society, grown weary of the load,
Shakes her incumber'd lap, and casts them out.'

As for those unlicenced grog shops, that are every where to be met with in this country, no language that we can command, would express half the abhorrence which they ought to excite in every mind. Whenever we pass by one of these public nuisances, we can scarcely help fancying, that we hear the cries of a multitude of half starved and half naked children, from its gloomy interior; and that within are fevers, and consumption, and mortgages, and constables, and auctioneers, and broken

hearts, and beggars, and idiots, and prison grates, and strait-jackets, and gallowses, and coffins! * *

Again; The countenance which has been extensively and incautiously given, in worthy and serious families, to what may be called a friendly use of ardent spirits, has contributed not a little to swell the tide that roars around us, and fills every thoughtful mind with painful apprehensions. It has been thought an essential part of common civility and respect, in many of the first families, to treat company with some kind of spirit. This has given birth to a vast deal of ingenuity in coloring, diluting, mixing, and sweetening liquors, so as to render them in the highest degree beautiful and palateable. With the kindest intentions in the world, the decanter of brandy is brought out, or the sparkling cordial is handed round. If any decline drinking, something it is presumed must be the matter. 'Why Mr., or Mrs., or Miss, You don't mean to refuse, I hope. Come, do taste a little. You look pale and are fatigued, and I know it will do you good. Perhaps you don't like this. Let me help you to something else. We have brandy, old spirits, gin, cherry, &c. Name what you prefer, and it shall be brought out.' And so upon the whole, rather than be guilty of an unpardonable breach of politeness, those who at first decline, finally yield.

If it is perceived that any of the guests drink very sparingly at first, they are urged to repeat the draught. 'Come *do* take a little more. It is extremely weak. There is scarcely a spoonful of spirits in the whole glass.'

We are very confident, that by such a use of ardent spirits, as has been mentioned in tea parties, and other friendly and social circles, many persons have contracted a thirst for liquor, which has terminated in habitual and

shameful intemperance. Nor has the mischief stopped here. The example thus set in high places, has had a baleful influence upon multitudes in the humbler walks of life. If the rich drink at their social visits, the poor will drink at theirs. This certainly has been the case hitherto, and thus the evils of drinking have been indefinitely extended and multiplied. * * *

We hasten to suggest some of the most obvious and practicable remedies, which have occurred to us in the progress of our investigations.

The idea that our 'wound is incurable,' must not be indulged in for a moment. Unquestionably, the sober and virtuous members of the community, have it in their power to mitigate, if they cannot at once cure the disease; to limit, if they cannot wholly prevent the ravages of strong drink. The

1. Remedy which we would suggest, particularly to those whose appetite for drink is strong and increasing, is a *total abstinence* from the use of all intoxicating liquors. This may be deemed a harsh remedy, but the nature of the disease absolutely requires it. People often form resolutions, of breaking off from the use of spirits by degrees. But for the drunkard or the almost drunkard, to think of reforming by degrees, is perfectly idle. If he should attempt and even begin to reform, by taking a little less and a little less, daily, he would most certainly relapse in a very short time. To parley with the enemy in this way, is just about the same thing as surrendering at discretion. 'My observations,' says Dr. Rush, 'authorize me to say, that persons who have been addicted to the use of spirits, should abstain from it *suddenly* and *entirely*. Taste not, handle not, touch not, should be inscribed upon every vessel, that contains spirits in the

house of a man, who wishes to be cured of habits of intemperance.'

2. Let those who are yet temperate and desire to continue so, avoid as much as may be, all places of temptation, such as taverns and stores, where ardent spirits are kept, and offered either gratuitously, or for sale. Rather than be drawn into the snare, avoid them wholly—pass not by them—turn quite from them and pass another way. Remember that public meetings of various descriptions, assemblages for various purposes have led many to the intemperate use of spirits. Military days, town and freemen's meetings, vendues, raisings, balls, public dinners, celebrations of Independence—present allurements to indulgence in drinking, which some have not the resolution to resist. Let him that thinketh he standeth, take heed lest he fall. To this end, let him avoid distilleries, dram shops and the company of all who would lead him into temptation. In short, let him consider that he is a weak, depraved creature, and that *total abstinence* from strong drink is the only course, in which he can be certain that he shall not be injured and even destroyed by it.

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3. Much might be done to remedy the evils which we deplore, by excluding the intemperate from all respectable company. The melancholy truth is, that though it is considered disgraceful, upon the whole, to get intoxicated,—what is called a high scrape, now and then, is too often passed over, as a kind of venial fault, which by no means disqualifies persons, of either sex, for genteel and virtuous society. This injudicious toleration has in our apprehension done more than almost any thing else, to diffuse the poison among the middling and higher ranks of society. People have found, that they can habitually

drink hard, and occasionally proceed to absolute drunkenness, without entirely losing their standing, and hence they take encouragement to go on, in the road to ruin. These things ought not so to be. Let the drunkard be discarded as a common nuisance. Let a mark of infamy be set upon his forehead, which nothing but tears and repentance and thorough reformation can ever efface. If he is hungry, feed him;—but shun him as you would a pestilence. Instead of lifting him out of the mire where he loves to wallow, stand aloof from the polluted wretch, and thus teach all others what they are to expect, if they become intemperate.

4. Our churches, by faithful discipline, might do much to limit the ravages of strong drink. No body denies, we believe, that intemperance is a disciplinable offence; and yet, alas! how frequently is it tolerated for years, in churches of different denominations. Thus not only is Christ wounded in the house of his friends, but others are emboldened by their example, to run with them to the same excess of riot. We hope the most ignorant professor needs not be told, that when he sees his brother following strong drink, it is his duty to admonish him. If this were faithfully done, in season; and if the incorrigible were cut off with all reasonable dispatch from church communion, how happy would be the consequences! * * * * *

Let ministers of the gospel, be faithful to God and the souls of their fellow men. Can they answer it to God, if through their neglect to raise a warning voice against the evil, any of their people should perish? Do they not know, that drunkards shall not inherit the kingdom of God? Will not the blood of souls be found in their skirts, if they let their flocks go unwarned? Let them

r the savor of their temperate and holy example, by eir prayers, by their private and friendly admonitions, id by their public discourses, do all in their power, to ing about a reformation. Let no time be lost. While ere is hope, let them seize the opportunity.

CHARACTER

AND

THEOLOGICAL WRITINGS OF DR. DWIGHT.

President Dwight was a great and good man. In saying this, we utter no common-place eulogy. We merely speak the general sentiment of those who knew him best —merely re-iterate the deliberate and recorded judgment of distinguished theological and literary tribunals, on both sides of the Atlantic. We call that a great mind, which in its original constitution is well balanced, vigorous, discursive, and penetrating; which is capable of excelling in any department of science or literature, to which it may be directed; and which exults in the exercise and developement of its noble powers.

We do not mean to say that all these qualities are essential to intellectual greatness; for a man may be an eminent astronomer, metaphysician, orator, poet, jurist, or statesman, without the power of excelling at once in every branch of severe induction, or polite literature. Much less do we intend to say, that Dr. Dwight had no superior in intellectual endowment: or that he was equally successful in every branch of study to which, at different periods, he applied himself. Undoubtedly, he was more of a philosopher, than a poet—was more nearly related

to Locke, than to Milton. And he certainly triumphed more gloriously in his defence of revelation, than in his 'Conquest of Canaan.' But if extraordinary facility in acquiring knowledge—if a memory remarkably retentive of philosophic relations, analogies, and general principles—; if the power of grasping and analyzing a great and difficult question—if a vast fund of useful information on a great variety of subjects—if severe and successful mental discipline—if untiring energy of investigation, and a passionate love of truth—if strong native good sense, a discursive fancy, and a rich imagination—if a noble and transparent frankness of character, which despises everything like trick and artifice—if a dignified mien, commanding elocution, and unrivalled powers of conversation—if almost unexampled success as a teacher and a disciplinarian, during the space of nearly fifty years; and above all, if exalted moral principle—if a glowing Christian philanthropy—if sublime and worthy conceptions of the divine character and government—if a long life spent in doing good, upon a scale commensurate with great opportunities, and with a personal influence which but few men ever enjoy:—if these, and such as these, are the prominent features and attributes of intellectual and moral greatness, then, we repeat it, was Dr. Dwight truly a great man. We knew him long, and knew him well. It was our privilege to sit for years under his luminous and impressive ministry. His power, too, in the recitation room, we shall never forget; and though we loved and revered him as a father, and consequently may be supposed to feel a bias in his favor, we confidently appeal to his writings, to the good which he accomplished, and to thousands of living witnesses, scattered all over the land, for the general correctness of the preceeding outline.

Dr. Dwight's works, (besides the Conquest of Canaan, a poem entitled Greenfield Hill, and *many* occasional sermons and periodical essays,) are comprised in *eleven* thick and closely printed octavo volumes: viz. A System of Theology, in *five* volumes; Travels in New England and New York, in *four* volumes; and the Sermons just published in *two* volumes. When, and how, all these were written, by a man at the head of a great literary institution, 'discharging the duties of *four offices*,'* during nearly the whole term of his presidency, and suffering all the while under extreme weakness of sight, will not easily be conceived, by those who were unacquainted with the vigor of his mind, the versatility of his talents, and the methodical arrangement of his time. If such words as *cannot*, *impossible*, *insuperable*, and the like, were contained in Dr. Dwight's vocabulary, he seems never to have used them. Day dreams and brown study were among the few things, with which he was entirely unacquainted. He was refreshed rather than fatigued, by mental effort. Under such perfect discipline had he brought his powerful and elastic mind, that he found no difficulty in carrying on two trains of thought at the same time. He could dictate to his amanuensis, while engaged in conversation with his friends; and could, with equal apparent ease, when occasion required, indite two letters at once on different subjects, faster than his thoughts could ordinarily be committed to paper. Since he never permitted his intellectual machinery to run down and stop, as is the case with most men, no time, of course, was lost in winding it up. While ordinary writers were trying to begin, he would finish the first half sheet; and before they had fairly commenced a subject, he would be ready

* See Memoir of his Life p. 26.

for some new discussion. Having accustomed himself, moreover, from a very early period, to a methodical arrangement of his thoughts, on every topic, however trifling, and to express them in select, and even elegant language, his sermons and other writings needed very little correction, to prepare them for the public eye. What will not such a mind and such habits accomplish? And how deeply is it to be lamented, that so few men improve their talents with equal diligence and advantage. The human mind is capable of much great and useful exertion; and that it ordinarily brings so little to pass, even with the advantages of a liberal course of study, is owing incomparably more to irresolution and want of method, than to the limited nature of its faculties.

Though, as we have already hinted, the friends of Dr. Dwight should not rest his fame upon the 'Conquest of Canaan,' it is, we believe, the least esteemed by those, who know little or nothing of its merits. Many a sentence of condemnation has it received, without the privilege of being heard; and by men, too, as much inferior to the author in poetic talent, as in good taste and critical acumen.

Our design permits us merely to glance at the Travels of Dr. Dwight in New England and New York, which received an early and flattering notice, from one of the most distinguished Journals in Great Britain. Some would probably say, that these Travels should have been condensed by the author into one volume, or at most into two; and there is certainly a particularity of detail, which must be tiresome to the general reader. But this minuteness, so far from being an objection to the work, is in our judgment one of its most valuable characteristics. Nothing is worth so much as facts, especially in the early

history of so interesting a country as ours. To us, who live in the same age with the writer, and have constantly before our eyes the very objects, customs, manners, and institutions which he describes, many of his delineations must, of course, be superfluous. But these travels will go down to posterity, and be received as an extremely valuable legacy, while mere general descriptions of men and things, at this early period of our national existence, will be read with comparative indifference. What would not the literati of England, France, or Germany, now give for four such volumes of early annals and facts, as Dr. Dwight has bequeathed to an equally remote posterity?

But his great work is the System of Divinity, which, as Professor of Theology, he delivered to the students of Yale college, and which was published soon after his death. It would be foreign from our present design to attempt an extended analysis of this elaborate system; but we cannot do justice to the character of its author, or to our own feelings and estimate of its value, without offering to our readers a hasty outline. Preliminary to this, however, we deem it proper to notice the two opposite errors which extensively prevail, in regard to systematic theology.

With a very respectable class of intelligent and thinking Christians in our country, there is nothing like reducing the doctrines of the Bible to a regular and connected system. And in their view, everything which disclaims allegiance to such a system, must be loose, declamatory, and unsafe, if not positively erroneous. 'Give us,' say they, 'not a medley of disconnected truths, doctrines and precepts, leaving the mind always bewildered and unsatisfied; but let them be ranged under their proper heads, that we may see their bearings and relations, and how

they strengthen and elucidate each other. We want a creed which has a beginning, a middle, and an end—drawn out in distinct propositions, to which we may, in an orderly manner, refer all the important truths of revelation.'

That we have ourselves no objection to systems of divinity, will more fully appear in the sequel; but the danger is, that through the mighty influence of sectarian biasses, they will be placed on a level with the inspired volume, if not virtually made paramount to its authority. Imperfection is stamped on every human performance. When a man sits down to the great work of preparing a complete system of divinity, he is extremely liable to be swayed by feelings, motives, and prejudices, of which he is little aware. Early impressions secretly cling to him. The sect to which he belongs, perhaps, urges him to the undertaking. Opinions first imbibed, he knows not when or why, but long cherished as sacred, are now to be defended and set in the strongest possible light. Under these circumstances, what, but immediate inspiration, could secure a professed systematizer from erring in a greater or less degree? And when, after long and wasting toil, the work is completed, how natural is it for the author to regard himself as fully committed to defend it: and to feel all the solicitude of a parent for its reputation and success. Henceforth, the Bible must of course give its sanction to his scheme, because he is sure that his scheme is true.

We do not say, that all systematical writers are in equal danger of erring in their expositions, arguments, and conclusions; but that the wisest and ablest of them are exposed to err, when they least suspect any danger. And if this be true of pious and learned divines, in the

very act of laborious investigation, it cannot be supposed that common Christians are less liable to be warped by an overweening attachment to systematic theology. That which purports to be a *complete system*, especially if written by some favorite champion of their party, must needs embrace all the important truths of revelation, and why should they give themselves the trouble to inquire any further? That the Bible should teach any great truth, not found in their standard, or that it should give a different bearing to the same truths which are contained in both, seems in the highest degree improbable. To be exactly right, is, in their estimation, to embrace all the articles of their faith; and sound theology is synonymous, not so much with an intimate knowledge of the Scriptures, as of the definitions, reasoning, and technical phraseology of an admired polemic. Accordingly, when any of his doctrines or positions are assailed, and they are driven to the Bible for weapons of defence, the appeal is often made to that infallible standard, not so much as a *test*, as to find arguments and texts to support the system. This is no ideal representation. It is what takes place, every day and hour. Surely, it were infinitely better, never to have seen a system of divinity, than thus to receive even the highest human authority, as the ultimate rule of faith or practice.

But many, in their zeal against such writers as Calvin, and Edwards, and Bellamy, and Hopkins, and Dwight, go very far into the opposite extreme. Nothing in their view is so mischievous and alarming, as creeds, confessions, and systems of theology. The Bible, the Bible, they reiterate, is the only safe and allowable creed—not indeed as we have it, 'in our own tongue wherein we were born;' but as corrected and improved by the help of

new translations and expurgatory criticism. Such a version you may read; but you must not presume to decide positively, in regard to any doctrine which it seems to teach. And much less must you state any of its doctrines in the form of a system, or creed, however concise, or however manifestly coincident with the divine record. The moment you venture on this ground, numbers are horror-struck at your temerity, and you must expect to be denounced as a presumptuous meddler with things too sacred for human touch. To tell *what* you believe, and *why* you believe, and above all, either to put your creed upon paper in your own language, or to give even a qualified assent to what any man has compiled in the form of a general system, is to renounce the authority of Christ, of the evangelists, and apostles, and to set up human fallibility in its place.

All this, and much more to the same effect, is sounded through the land, and chiefly by the very men, too, who with all their reverence for the exact words of Scripture, are employing their utmost ingenuity to translate its life and soul away, leaving a mere 'dead letter;' to teach '*no doctrines in particular;*' to threaten nothing in earnest; and to require no obedience which the unsanctified heart cannot render, no meetness for heaven which it does not already possess.

Now the truth undoubtedly lies between the two extremes which we have mentioned; but much nearer to the first than the last. Systems of divinity are not entitled to all the reverence with which they are sometimes regarded by religious partisans; and far less are they such terrible and impious usurpers of the rights of conscience, as they have often been represented. Like other systems, they are highly convenient and beneficial, when ably drawn up, and when referred to, not as original au-

thorities, but as helps to the student. The legitimate use of our standard theological writers is no more to supersede the study of the Bible, than the same use of a system of chemistry, or botany, or astronomy, or intellectual philosophy, is to excuse the student from investigating the laws and phenomena either of matter or mind. In religion, our ultimate appeal is to the *word* of God, just as in physical science it is to his *works*. To say nothing of the infinite *hazard* of relying implicitly upon the expositions of men, it is just as *unphilosophical*, as it would be to close the book of nature, and take it for granted that the system, or text book before us, contains all that is known, or ever can be found out, by the most diligent investigation. The man who attempts to reduce every revealed truth to what he conceives to be its appropriate place in his system, will be likely to meet with the same difficulties, as if he were to attempt a perfectly scientific classification of all the objects in nature. He can only approximate towards perfection in either case; and in both, this is found to be sufficient for all practical purposes.

But on the other hand, nothing can be more unreasonable than the indiscriminate censure which has been lavished upon creeds and systems. They are adapted to aid the biblical student, by bringing kindred doctrines together, and giving him a connected view of their harmonious relations, just as the student of nature is assisted by the classifications of Linnæus, and other distinguished philosophical writers. If the former is liable to place too much reliance upon his favorite system, so is the latter. The mind may, in either case, be fettered, or misled, by fallible authority; but it is now quite too late to sustain the sentence of condemnation against a good thing, on

the ground that it is liable to be abused. What book, we ask, has ever been subjected to more unwarrantable liberties than the Bible itself—by the mortal enemies too, of all theological systems—but their own? And yet, the value of the Bible is not at all depreciated, by its having been so often misused.

If the views which we have expressed in regard to the utility of able and judicious summaries of Christian doctrine, and of the injury which may result from the publication of crude and erroneous systems, be correct, then the work of preparing a system of theology is one of extreme responsibility, and requires a rare assemblage of high qualifications. Among these we may mention, a comprehensive, vigorous, and perspicacious mind—an intimate knowledge of the Scriptures, and of the true principles of interpretation—deep and ardent piety, connected with the highest reverence for Divine authority, and a childlike docility, in 'sitting at the feet of Jesus' —an extensive acquaintance with the opinions of the most distinguished commentators and theological writers, both ancient and modern—the constant exercise of genuine Christian liberality towards opposite religious sentiments—a holy indifference, alike to human censure and human applause—persevering, humble, and fervent prayer to God for the illumination of his Spirit; and a settled determination to follow wherever the inspired penmen lead.

Such, in our judgment, are the requisite qualifications, for the great and difficult work, of preparing a system of divinity; and few men, we believe, have been more richly and variously endowed, in these respects, than was Dr. Dwight. His inquisitive and independent mind would never consent to wear the shackles of sectarian vassallage. The Bible, with him, was the only legitimate au-

thority, and to this he always bowed with solemn reverence. He respected and loved good men, who differed from him in some of their religious opinions, as much for aught that appeared, as if they had embraced every article of his own creed; and this he thought perfectly consistent with 'contending earnestly for the faith, once delivered to the saints.' Without discarding the 'mint, anise, and cummin,' Dr. Dwight looked chiefly at the 'weightier matters of the law.' No favorite doctrine ever occupied the whole field of his vision, to the exclusion of others equally important; but he loved to contemplate them all together, in their extended bearings and harmonious proportions. He was not a man to examine one side of a question merely, nor to confine himself to one corner of the great field of Christian knowledge, nor to dogmatize where the best of men have differed, nor to plunge into depths which cannot be sounded, nor to affirm that there is no bottom because he could not reach it.

On the contrary, considering how sanguine he was in his natural temperament, and how much better entitled than most other men to speak *ex Cathedra*, the cautious and qualified terms in which he was wont to express his opinions, always struck us as one of the most remarkable traits of his character. Those who enjoyed the high privilege of being his pupils, will never forget how often he cautioned them against an implicit reliance upon the strength of his arguments, or the correctness of his conclusions. He always left room for any one to differ from him, without the least fear of being counted weak or incorrigible. 'This, young gentlemen, is *my* opinion,' was his usual closing remark; 'but I wish you to examine and think for yourselves.' This trait, which character-

ized all his decisions in the recitation-room, is conspicuous in the most polemic of his systematical discourses. Reasons and deductions greatly abound; but for bold and unsupported theories and assertions, the reader will search in vain. While he was always in earnest, and honestly believed everything that he taught, he never lost sight of his own liability to err, nor expected that all intelligent Christians would think exactly as he did. In the warfare to which his sacred profession sometimes called him, he scorned to take any advantage of an adversary; and he discomfited the enemies of revelation, not by decoys, or ambuscades, but by the death-dealing visitation of a battery, which needed no masking, because it was always more than sufficient to ensure the victory. The triumph which he gained, immediately after his accession to the presidency of Yale College, will long be remembered, not by the vanquished only, but by all who witnessed the unequal combat. It was then, that certain admirers of Hume and Voltaire, waxing bold by long sufferance, unwittingly encountered him. It was a total rout, and they met him not again.

In reading the works of some learned apologists for the Bible, the sincere Christian is disappointed and grieved to find, that while they mightily repel every attack upon the outworks, they have no common sympathies with the 'sacramental host of God's elect' within the fortress. They manfully defend the towers of Zion, not that the church may dwell safely within the walls, but that the walls themselves may stand, the empty monuments of their own prowess. They effectually guard the holy sepulchre against the approach of the scoffing infidel, but when the Christian draws near, he finds it empty—for 'they have taken away his Lord, and he knows

not where they have laid him.' In a word, it is but too obvious, that some of the ablest advocates of the divine origin of the Scriptures have been strangers to their life-giving power; and it is hard to tell, whether the church has more reason to be thankful for their aid, than to mourn over their avowed hostility to the distinguishing doctrines of the Gospel.

But a very different champion did she find in Dr. Dwight, who was always ready, at a moment's warning, to step forth in her defence while he lived, and who at his death, bequeathed her his well burnished armor, and the trophies of his many victories. His system of divinity is more full and complete than any other with which we are acquainted. It begins with the being and perfections of God, and ends with the happiness and glory of heaven, after the general judgment. In the filling up of this great plan, Dr. Dwight arraigns the dark spirits of infidelity at the bar of reason and common sense; and leaves us in doubt, after trial, whether most to marvel at the puerility of the culprit's objections, or at the malignity of his efforts to subvert the foundations of social order and of man's immortal hopes. As the author advances, he descants, with great clearness and ability, upon the unchangeable purposes, the incontrollable sovereignty, the wonderful works, and the all-wise providence of God —upon the existence, rank, attributes, and employments of angels—the primitive and lapsed condition of man—his fall, and the way of his recovery through the atonement, righteousness, and mediation of Christ—the gift of the Holy Spirit, and his divine work in convincing men of sin, renewing their hearts, and preparing them for heaven. He then places in a strong and convincing light, the nature and necessity of faith, repentance, jus-

tification, and new obedience. As he advances, he gives a lucid and searching exposition of the ten commandments; insists with great earnestness on the importance of the means of grace; speaks with no common ability of the constitution, officers, and special ordinances of the Christian church; anxiously follows both the righteous and the wicked to their dying beds, to the judgment bar, and thence to their eternal reward:—shuddering as he looks down into the bottomless abyss, and exulting as he looks upward to the 'throne of God and the Lamb.'

How vast and solemn the range of such a system! How momentous all the leading subjects of discussion! Jehovah in his infinite majesty and dominion! Good and bad angels; man in his innocence and his shame; Jesus in his agony and his triumph; Sinai, Calvary, the last trump, a burning world, the great white throne, the descending Judge, the final sentence, hell with its undying horrors, and heaven with its eternal glories! This is a mere glance at Dr. Dwight's system; and no one, we are sure, can give it an attentive and candid perusal, without being struck with the extent and variety of his theological attainments, the originality and freshness of his conceptions, the force of his reasoning, and the benevolence of his heart.

It is hardly necessary to add, that in his religious views, Dr. Dwight was a Calvinist. By this we do not mean to say, that he adopted all the opinions of the great and much abused Genevan reformer;—for he certainly did not. But whoever will look into their respective systems, will find a substantial agreement on all the important points, which distinguish them from the school of Arminius. Dr. Dwight, however, called no man master. He went up to the fountain head, and drew water directly

'from the wells of salvation.' All the doctrines which he ever taught, he found, or believed he found, in the Bible; and he taught them because he found them there, not because Calvin, or any other man had previously embraced them.

Voluminous as his system is, it bears evident marks, in some of its divisions, of laborious condensation. Many of the discourses chiefly consist, aside from the application, of concise and weighty propositions, each of which might have been drawn out into a long paragraph: and though never obscure, we think parts of the system would have been more interesting, had the pruning knife been less freely employed. But though an occasional complaint of needless dry discussion may perhaps be sustained by an appeal to some of these discourses, there is one redeeming quality in them all, which will be dwelt upon with satisfaction by every serious mind. We allude to their practical application. It seems never to have occurred to the pious author, that because he was writing a system of didactic theology, his work was done as soon as he had established a principle, or proved a doctrine. So far from it, he evidently valued principles and doctrines, chiefly on account of their practical bearing upon the consciences of men, and the great duties of human life. Accordingly, at the close of every sermon, he deduced from the subject matter in hand those solemn truths and awakening motives, which he thought it was intended by the Holy Spirit to suggest. In this way, the attention of the thoughtless youth was often suddenly arrested, and conviction was fastened upon his mind, before he had time to harden his heart against it. Nor could the perverse caviller always escape. Led onward from step to step, by the dignified elocution and powerful reasoning of

the preacher, he was surprised at length into conclusions which he would gladly have avoided, but from which he found it too late to escape. If there is a God, he is to be worshipped; if he made us, he has a right to do what he will with his own; and if we are wholly depraved, we must be born again; if Christ, a divine and Almighty Saviour, came down from heaven to die for us, then must the demerit of sin be dreadful indeed. Such are the inferences which abound in the system of which we are speaking, and which constitute an exceedingly valuable part of it. And it is no common praise to say, that the attentive Christian reader, as he passes on from theme to theme, will be reminded, at almost every step, of Paul's epistles to the churches, which commence with the discussion of great doctrinal principles, and end with the most earnest practical applications.

Our limits prohibit our offering the remarks which have occurred upon the several grand divisions of Dr. Dwight's system; but we cannot take our final leave of it, without adverting to two of them. The first is that in which he treats of the divine and mediatorial character of Christ. Here the reader will find a degree of amplification which no other subject perhaps would justify. The discussion is continued through no less than *thirty* discourses; and is spread over more than *four hundred and fifty* pages. To those who 'make light of Christ,' this part of the work cannot fail of being exceedingly tiresome. 'What,' they will be ready to ask, 'is thy beloved more than another beloved?' For, alas! to them, 'He has no form nor comeliness—no beauty, that they should desire him.' But those who remember that he hath 'a name given him which is above every name,' and whose hearts prompt them to sing, 'Whom have we in heaven

ɔut thee, and there is none upon earth that we desire be-
ɔide thee,' will read these discourses with very different
ɔmotions: for how can they ever be weary of such a
:heme? They will bear it in mind, too, that the divinity
ınd atonement of Christ lie at the foundation of that glo-
ɔious superstructure, whose 'head-stone shall be brought
forth with shoutings, Grace, grace unto it.' And when
:hey recollect what mighty efforts are making to under-
mine this foundation, they will bless God for such large
ınd impregnable munitions—for *impregnable* we are con-
ıdent they will prove, whatever force may assail them.
The main arguments for the supreme divinity of the Sa-
viour are here set in a strong and convincing point of view,
the most plausible objections are repelled, and we believe
that very few professed theologians have thought and
read so much on this great subject, that they can gain no
additional light from these lucid pages.

We have spoken of Dr. Dwight's system of divinity, as his *great* work; but a more leisurely perusal of his practical volumes, leaves us in doubt which is entitled to the highest rank. Each, if not absolutely preeminent in its appropriate sphere, will, we venture to predict, be placed on the same shelf with the ablest productions of the kind. They have their distinctive features, to be sure, and they ought to have. The one contains more of divine philosophy, and the other of sacred rhetoric. *That*, perhaps, has more bone and muscle; but *this* surpasses it in the heart and soul of pulpit eloquence. When we turn to the system, if fancy is there, she generally sits with folded wings, and imagination is held in check by a strong hand, to give scope for severe theological discussion: but when we come back to these more practical and popular discourses, we find the reins relaxed. Logi-

cal filiations are less extended and less abounding; feeling has more sway; the heart is more directly aimed at; and far more room is given for vivid pictures, and strong appeals both to the hopes and fears of the reader.

But after all, the great lineaments of talent, and feeling, and piety, are every where the same. There is the same originality, independence, richness, and vigor of thought; the same love of arrangement; the same earnestness and copiousness of diction; the same glow of benevolence; and the same lofty conceptions of God, of the Gospel of Christ, of the worth of the soul, and of eternity.

When we say, as we would be understood distinctly to say, that, in our judgment, the sermons before us will not suffer in comparison with some which have enjoyed the greatest popularity, we do not mean to intimate, that they possess, in the highest degree, every requisite of this species of composition—nor that they are equally adapted to all occasions, and to every class of readers. Davies has more tropical fervor, and perhaps more genuine pathos, but not near so much depth and solidity. Bellamy sometimes makes the law thunder louder; and Edwards gives a nearer and more vivid reality to the deathless worm, and the unquenchable fire; but neither of those great preachers was master of so correct, or so captivating a style. For the conference room, in the commencement and progress of a revival, these discourses of Dr. Dwight will not compare with Burder's Village sermons, nor with many others which we could name. They are too long —too long, we mean, for the occasion. They are also, paradoxical as it may appear, too full of thought; and the style is too elevated. In short, they belong to a higher class of compositions, and will fill a very important

space which ordinary sermons are not permitted to occupy. Such is the wisdom of God, in the diversity of gifts which he bestows upon his ministers, for the edification of the church.

Duly to estimate the value of these discourses, we must bear in mind that they were written, not for a common, but for a literary audience,—with a view to be preached in the College Chapel at New Haven. Required by the statutes of the Seminary to appear in panoply every sabbath morning, Dr. Dwight could hardly be expected or desired to lay it wholly aside in the afternoon: but if he did not ordinarily put it off with the occasion, he was seldom or never incumbered with it. As in the theological chair, we always found the able logician and divine, so in every other department of the sacred office, we meet with the same earnest, faithful, and warm-hearted pastor.

To offer anything like a fair abstract, or even the framework of more than sixty sermons, occupying nearly *eleven hundred* closely printed pages, would be impossible within our limits. A richer table of contents we have rarely met with.

The first two hundred pages are devoted chiefly to the necessity of a special revelation, such as the Bible contains, to mankind acquainted with all those great truths on which their eternal well-being depends. And here, we know not which to admire most, the strong grasp of the author upon a great and difficult subject—the cogency, variety, and freshness of his arguments—his familiar acquaintance with the writings and opinions of heathen philosophers—or his masterly exposure of their absurdities and contradictions.

Of the same general character are the two celebrated

sermons, *On the Nature and Danger of Infidel Philosophy*, preached to the candidates for the Baccalaureate, in 1797, and soon after republished in England. These, we think, are the most elaborate and, upon the whole, the most finished and powerful of Dr. Dwight's discourses. Such a synopsis of infidel opinions as they contain had never been given, we believe, by any writer; and if Hobbes, and Tyndal, and Herbert, and Shaftesbury, and Hume, have ever been summoned to answer for their unhallowed assaults upon the Christian system, by an abler indictment, we know not where to find it. Roused to a holy jealously for the Lord of Hosts, Dr. Dwight comes down upon these vaunting Philistines, like some indignant spirit from a higher sphere; and they quail and tremble under his rebukes. Awful is the majesty of truth! If the author of these two discourses had never done anything else for his country and the church, he would have been entitled to the gratitude of the age in which he lived.

The last twelve discourses of the first volume, including the two already mentioned on the nature and danger of infidel philosophy, were delivered to as many successive classes, at the end of their collegiate course. To say that they were listened to with great interest, would be common praise. They are of that class of occasional sermons, which will bear to be *read* as well as *heard;* nay, which will richly reward a frequent perusal. They embody the results of long experience—the accumulated practical wisdom of no common mind. As specimens of classical taste and pulpit eloquence they are unequal, and several of them, perhaps, are in these respects surpassed by some other valedictory addresses. But in compass and richness of thought; in minuteness of obser-

vation; in comprehension and philosophic views of human nature, and of mere earthly glory; in lofty moral principle; in earnest and pious exhortation; and in overflowing paternal yearnings; we know not where to find anything superior to these baccalaureate discourses. We regret that we have no room for extracts; and that we are compelled to pass over, in silence, so much more that is excellent, in order to find room for the remarks which we intended to make, upon the talents and character of Dr. Dwight as a religious and literary teacher; upon the influence which he exerted while living; and the enduring good which will result from his instruction, example, and writings.

In selecting his topics, and preparing his discourses, Dr. Dwight never 'drew a bow at a venture.' He had an aim, and he never lost sight of it. So accustomed was he to invention, and to the arrangement of his thoughts under their proper heads, that to have written a sermon after the manner of some preachers, without any proper beginning, middle, or end, would have been impossible. Discussion was his life and breath. Order was the first law of his mind, which, as it advanced from step to step, would always create for itself a solid substratum. It had an instinctive fondness for hard labor; but it would not work at all, except by rule. Every sermon must have a skeleton, to be 'clothed with flesh and skin,' and the articulations and processes must be sufficiently prominent for the muscles and tendons. This is observable in all his discourses, whether doctrinal or practical. They are 'fenced with bones and sinews;' and the effect depends, not so much upon a single feature, as upon the compactness and goodly proportions of the whole frame. Dr. Dwight, like every other distinguish-

ed preacher, made his own plans. The deep and broad current of his thoughts could never flow in common channels. Whenever a passage was to be cut through the solid rock, he chose to hew it out for himself; and he would as soon have gone to England for the materials of his 'table talk,' as to Simeon, or any one else, for *helps!*

In his manner of delivery, Dr. Dwight was graceful, dignified, solemn, and animated. In his voice were united fullness, strength, flexibility, and melody. His articulation was remarkably distinct, though at times considerably rapid; and it was always forcible. In whatever great and crowded house he was called to speak, he filled it with perfect ease, never failing to reach the remotest of the audience. We have seldom known a speaker, who could, especially on great occasions, hold an enlightened assembly in more fixed attention. The volume of his elocution, though always full and clear, and strong, was, for the most part, quite uniform. But there were times, under special excitement, when it burst forth like a torrent; and then, if it did not hurry you down the cataract, it inevitably swept you away from your moorings. That he was not acting a part, but pouring out the treasures of his own understanding and feelings, was manifest on all occasions; but when warmed by some favorite and inspiring subject, his whole soul was in his eye; and his logic itself was all on fire.

But much as Dr. Dwight excelled and was admired in the pulpit, he appeared with still greater advantage in another sphere. The remark will no doubt be thought extravagant, if not invidious, by some of our readers, but it is our sober judgment, that no other man in this country ever possessed so many rare qualifications, physical, intellectual, and moral, for the presidency of a great literary

institution; and all these combined with so much knowledge and experience. With the happiest talent for winning confidence and communicating instruction, teaching was his great business and his delight for almost fifty years; and during the last half of this period, we do not believe that any distinguished instructer, who knew him, ever considered it a disparagement to be placed below him. Having been so long conversant with youthful intellect, in its strength and its weakness; in its loftiest aspirations, and its deepest dwelling-places; and having made himself master of all the avenues by which it can be approached, he was seldom at a loss for expedients, even in the most discouraging cases. If a student had any talent, any capacity for improvement, Dr. Dwight was sure to find where it lay, and to make the most of it. His maxim was, that nothing is impossible to application and perseverance; and cheered by his smiles, many a youth was nurtured up to respectability and usefulness, who would have come out a mere cypher from under the hand of an ordinary instructer. He was constantly exhorting his pupils to set their mark high, to think, to reason, to be thorough in every study, to fix their thoughts upon great and worthy objects, and to attempt great things for their country, for the church, and the world. There was nothing which he more heartily pitied and despised, than one who was content that his soul should revolve forever in an acorn shell; and no man ever knew better than he did how to make such an one feel his contemptibleness.

Always cheerful and animated himself, his example contributed powerfully to spread the same sunshine, even over minds predisposed to despondency. At all times accessible, courteous, and sensible, he entered at once into the feelings of such as applied to him for advice,

made their interests his own, and, we believe, seldom failed to gain their confidence, and win their hearts. Viewed as an instructer and guide of young men, perhaps no two traits were more remarkable in the character of Dr. Dwight, than his assiduity and disinterestedness. If he delighted in any thing, it was in doing good to those under his charge, and fitting them for usefulness. He cared not how much he labored, nor how much thought and time it cost him, if the great objects of their being, and of their education, could be promoted. His pupils felt, when they had occasion to consult him, that he could not have taken a deeper interest in the welfare of his own children, than he manifested in theirs; and this, we believe, was literally true. For he had so long delighted in doing good, for its own sake, as well as from principle and habit, that he seemed incapable, to a degree which we have hardly ever known, of taking his own personal convenience or interests into the account.

But though winning and instructive everywhere, it was in the class room that his powers of communication were drawn out in their greatest strength and variety. It was there that he poured out the stores of his knowledge and experience on every subject that came before him. It was there that metaphysical acumen, a lofty imagination, keen logical discussion, and profound elocution, were blended often in unwonted harmony. It was there that Dr. Dwight, like a presiding genius, encouraged the timid, checked the temerity of the froward and presuming, enlightened the understanding, and warmed the heart. In short, it was there that he astonished, delighted, and animated those who had the privilege of hearing him, almost at pleasure.

As a disciplinarian, he was perhaps equally unrivalled.

When he took charge of the college, 'all the foundations were out of course;' but his energy and wisdom soon brought them to their places. He knew how to touch the secret springs of motion and action, so as to make the great body of the students respect themselves; and this being done, they were brought to respect the laws and government of the institution, almost as a matter of course. In the most hopeless cases of refractoriness, his forbearance was carried to the extreme point of safety; but there was something portentous in this very forbearance, which the subject of it could not fail to perceive, and to fear.

In his government of the college, Dr. Dwight was truly parental. He loved his pupils, and 'on his tongue was the law of kindness.' When they erred, he treated them as in error, and not as in deliberate transgression. His intercourse with them was that of benignity and confidence. He wished them to forget that there were any laws, other than those by which gentlemen and Christians voluntarily govern themselves. In this manner he commonly succeeded and established an influence far preferable to that of pains and penalties. When a student refused to be won by means like these, which sometimes happened, and private admonition was called for, it was given with so much kindness, mingled with firmness, that it commonly had the desired effect. If, however, it failed, no man better knew how to administer threatening and terror than Dr. Dwight. No man could more easily make the transgressor tremble, or make him more heartily despise himself, by showing him what he was, and what he might be. Long will the friends of Yale College have reason to bless God, for raising up and placing over it such a man, at the very time when his peculiar talents and almost unbounded popularity were so imperiously required.

Dr. Dwight would have appeared to advantage in almost any station to which he could have been called. He would have been distinguished at the bar, or on the bench: his eloquence would have been impressive in the halls of legislation; he would have presided with dignity in the deliberative assembly; he would have been respected and listened to in the cabinet; he would have done honor to his country, as her representative at a foreign court; and he was early solicited to receive the suffrages of his fellow citizens, and aspire to civil and political distinction. But God had raised him up for different services; and whatever reputation he might have earned at Washington, or St. Cloud, we believe he could nowhere have done so much for his country and his kind, as in the place which he actually filled. It was chiefly through his influence and that of his pupils, that many of the churches were brought back from the *half way practice*, with all its laxness in doctrine and discipline, to the foundation on which the American church was first established by our pilgrim fathers. We do not say, that this great reformation, involving, as we believe it did, the salvation of thousands, would not have been effected without him, for God could have raised up a mightier champion for the truth; or he could have accomplished his purpose by much feebler instrumentality; but what we think ourselves fully justified in repeating, is, that Dr. Dwight was honored, above all his contemporaries, in the influence which he directly or remotely exerted, for the recovery of the *half way* churches around him, and others in different parts of the land, from their backslidings. This, which of itself would have been richly worth any man's living for, was but one among the many important services, which he personally rendered to the cause of truth and righteousness.

But great as was the good which he did while living, it bore no proportion to what we believe his surviving influence and his writings are destined to accomplish. Such a man, especially when intrusted extensively with the education of youth, for all the high offices and learned professions of the country, will impress much of his own character upon the next generation. Dr. Dwight could not, indeed, impart his great and various intellectual powers to his pupils. But he could, and did breathe into many of them, the spirit of patriotism, philanthropy, and moral enterprise which glowed in his own bosom. He could, and did mould the characters of a large proportion of every class, we will not say into his own image, but into habits of thought and action, specially adapted to the age in which they were to live. How many hundreds who are now acting their parts with ability and usefulness on the great theatre of human life, rose up under his plastic hand, and will entail blessings upon a remote posterity. Not far from fifteen hundred, we believe, of the liberally educated men of our country enjoyed, at one time or another, the advantages of his instructions, example, experience, and advice. And when it is considered how many of these are burning and shining lights in the church —are found in our courts of justice—in the halls of science, and legislation, and in various other departments of literary, political, and moral influence, throughout a mighty empire, even now in its early youth; who will undertake to estimate the final aggregate of that influence upon coming generations? To have been instrumental in a giving wise and useful direction to so many minds; to have set in motion such a mighty machinery, and still to live and think and speak, in so many representatives, is

an honor which but few men can secure for themselves, under the most favorable circumstances.

Upon the merits of Dr. Dwight's writings we have no room for further enlargement. The good which his system of divinity has already accomplished beyond the Atlantic, where it has been carried through many editions, would be a rich reward for a thousand fold more labor than it cost; while a vast increase of popularity and usefulness is confidently anticipated. The celebrity of the author, and the intrinsic value of the work, give it both currency and credence, where no other American Calvinistic preacher could gain an equally favorable hearing; and thus, the doctrines which have been so eminently owned of God on this side of the water, are in a fair way of extending their influence on the other.

At home, the call for Dr. Dwight's theological works has, perhaps, hitherto been less urgent than might have been anticipated, from the extensive acquaintance and high popularity of the author in his life-time. But this may be accounted for on principles which cannot long stand in the way of a wide and useful circulation. The eloquent voice of the preacher imparted an interest to his discourses, which it is hardly possible for a silent perusal to afford. Of course, those who heard them delivered, are likely, when they read them in print, to feel something like a disappointment.

The prevailing taste of the age, moreover, demands excitement rather than solid instruction; and Dr. Dwight has made very little provision for this sickly appetite. What he offers, is the product of thought, is full of thought, and requires thinking to digest and make it profitable. But these causes must be temporary. The existing gen-

ation will soon pass away. The commanding elocution the author will be no more remembered. Readers ill again be willing to reason and to think, as in times ɔne by ; and then, we venture to predict, will the dis- ɔurses, both doctrinal and practical, which have now ıssed under our hasty review, be read with increasing terest, and will enjoy an enduring popularity.

REVIEW

OF

EULOGIES ON ADAMS AND JEFFERSON.

We had just taken up this repository of warm and splendid panegyric, and touched the margin in a few places with our critical pencil, when an inquisitive lad, to whom we are rather partial and indulgent in our old age, happening to cast his eye over our shoulder, and to notice the word *eulogies* in the running title, inquired what it meant. But seeming to catch a glimpse of the definition before we had time to answer, added, with great simplicity, '*A'nt a eulogy a kind of novel?*' We read on with our accustomed gravity, and the little querist vanished into the nursery; but as we turned over page after page, the question would return unbidden—'A'nt a eulogy a kind of novel?' This, in spite of all our strait-forward propensities, turned our musings into a new channel, and brought up a new question, What are some of the leading characteristics of a novel? For how could we answer our little flax-hair, who might return at any moment, till this latter point was settled? Here, as we found ourselves not quite so much at home as usual, we first thought of appealing to Johnson; but as such an appeal would have betrayed rather more ignorance, than our pride

seemed just then willing to confess, we most philosophically leaned back in our elbow chair, and permitted the great Lexicographer to remain quietly upon the shelf.

If, however, it is essential to the legitimacy of a novel, that the hero should be free from all the infirmities of our common nature on the one hand, and be adorned with more than every human virtue and perfection on the other—if a novel must necessarily bristle with exclamation points, and call for tears whether there is any occasion for them or not, we do not see how we could honestly have told our Joseph, had he returned and pressed his question, that a eulogy is not a kind of novel. Besides, in the case before us, it required little more than a simple narration of facts, to give an air of romance to the whole volume. In what degree these *nineteen eulogies*, or any of them, exhibit the other features of a novel which we have just hinted at, we may find occasion to inquire before we are through.

These laudatory funeral discourses are of very unequal length, the shortest containing but six pages, and the longest extending almost to fifty. In the time allowed for preparation, there was a still greater range. The first, that of Governor Tyler, was pronounced on the eleventh of July, and the last that of Mr. Wirt, on the nineteenth of October. The difference in the solid contents of these several orations, is not less apparent, though the ratio is not uniformly in direct proportion to the superficies. Some of them were evidently written in haste, under that thrilling and intense excitement, which the simultaneous decease of Adams and Jefferson, on the first Jubilee of American Independence, was calculated to produce. These, for the most part, are rather fervid than in good taste. They contain more of declamation and

apostrophe, than of principles and their results. Others bear the marks of much thought, and bring together a surprising number of the most important incidents of our political history, for the last fifty years.

There is in this volume, some extravagant panegyric, expressed as is usual, in high sounding epithets, and wrought up now and then to the intensity of bombastic superlatives. But this is by no means a leading characteristic of these eulogies. They are in general well written, and they contain some of the finest strains of eloquence which can be found, we had almost said, in the whole circle of our American literature. There is, as there needs must be, a great diversity in the productions, of so many men of divers gifts, tastes, and pursuits, though all writing upon the same subject. Thus Cushing, yielding himself up to the impulse of a glowing imagination, abounds in metaphor and ornament to a fault. Knapp is rich and happy in classical allusions, beyond any of his associates in the present selection; and few of them are happier in the choice of topics, or in force and beauty of illustration. Sergeant and Duer are cool, sensible, argumentative, patriotic, and impartial—not so exuberent in blossoms, as some others, but richer in fruit—less dazzling, but safer guides—not so sparkling in foam at the brim, but having more depth beneath. Webster is strong, philosophic, logical. He moves among the great principles with which every statesman should be familiar, seizes the very points which ought to be taken, arranges his topics with admirable judgment, and is borne along by a deep current of good sense to the end. Wirt, if not his equal in strength and originality, is certainly a more polished writer; and judging from the specimens before us, a more finished classical scholar. Indeed,

however proud we may be of several of these eulogists, as natives of our own New-England, we feel constrained to award the palm in this splendid Olympic contest to Mr. Wirt. Rarely, indeed, have we met with so much good taste, with such affluence of thought, and such a classic elevation of style, such felicity of imagery, and beauty of illustration, in any similar production. It ought not to be forgotten, however, that Mr. Wirt had the advantage of all his cotemporaries in the time which was allowed him for preparation.

We should be glad to submit to the arbitrement of our readers, in copious extracts, the grounds of the critical judgment which we have thus freely pronounced upon the *literary* merits of these admired eulogies, could we do it without intrenching upon the space which we feel bound to reserve for graver topics. And contracted as our philological limits must be, we cannot willingly pass on, without presenting our patrons with a page or two of 'elegant extracts.'*

Before we do this, however, critical justice seems to demand a few examples of rhetorical transgression, and of the common place *ore rotundo*, which so much abounds in fourth-of-July orations. Let the following suffice: 'Glorious day'—'tremendous storm'—'star spangled banner'—'glorious morn'—'blanched by the snows of seventy winters'—'tremendous convulsions'—'halo of glory.'—That glorious orb which has for so many years given light to our footsteps, has *set in death.*'—'Behold a people in tears over the *funeral bier* of their benefactor.' Query, what other *bier* could it be? But these, to borrow a 'pet phrase' of both ancient and modern en-

* Extracts omitted.

comiasts, are only 'spots upon the sun,' the mere shading of a flood of glory.

Of hyperbole, we offer the following specimens. 'But when the foremost men of the world are deposited in the dust, and the features of immortality itself are obliterated by the fingers of decay, where shall individual grief find place, how shall the note of private lamentation be heard? A *wailing people* celebrate their obsequies. A *country* is clad in the funeral garb of woe. Over the insensible marble which covers their ashes, a *nation* bows prostrate in the *lowly attitude of mourning*.' 'Let not the *deep sense of our bereavement*, be unmingled with consolatory reflections.'—'But cold is the breast, and poor is the soul, that now, in the *greenness of our untented sorrow* at the catastrophe of their death, &c.'—'*National joy* is now turned into *national sorrow*.'—'The hand of God was seen by all, and a *whole people are now falling upon their knees* to acknowledge HIM the wise Ruler of the universe.' All this may pass well enough in the sable 'pomp and circumstance' of funeral eulogy, because it is understood: but who of all these 'twelve millions' of mourners, saving their near kindred and particular friends wept for *grief*, when the astonishing tidings were received, that Adams and Jefferson both expired on the fourth of July? How very sorry, on the contrary, would thousands of their warmest encomiasts have been, had they lingered but one day longer. The contagion of this hyperbolical woe, however, has not spread so far over this selection as might have been expected. Most of the writers introduce the 'catastrophe' with judgment and propriety.

We mean nothing disrespectful in these remarks, either to the living or the dead. Few statesmen, we believe,

have been regarded with more heart-felt veneration in the long and tranquil evening of their lives, than Adams and Jefferson. And certain it is, that their demise on the same day, and while the trumpet of the Jubilee was yet sounding in the ears of a great and happy people, produced emotions of no ordinary character—more sacred perhaps than grief itself, but very different from it. We reason from the settled principles of human nature; and however often we repeat the process, are brought to the same conclusion. Here were two venerable men, who had shoulder to shoulder, breasted the surges which had fifty years before rolled in upon their country from the Atlantic. And they had lived not only to see those surges retire and lash the opposite shore, but to see a great nation of freemen rising up to inherit the fruit of their daring and their toils. But now they were far advanced in age. Infirmities were gathering about them in their chambers. The generation which they had served was gone. The decree 'unto dust shalt thou return' could not be reversed; and when ten thousand glad sounds and voices waked the Jubilee, it required but one slight stroke more to take the tabernacle down. It was struck while the sun of that day was yet rejoicing in his race, and who will say, that the breast of the nation either was, or ought to have been stricken with sorrow by the event?

But we have not quite done with hyperbole. 'Neither of these great men could have died at any time without leaving an *immense void* in our American society.'—'If the moral virtues gave proportion to the form, here Phidias might sculpture *perfection*, and Stuart know that his models surpassed those of ancient Greece.'—'On that memorable day, *twelve millions* of people raised their

united voices to God.' And again: 'In that voice of gratitude which has since burst from *twelve millons* of people, there is a moral sublimity which overwhelms the mind.'

If Adams and Jefferson have gone to a bright reward in Heaven, of which many of these writers express the strongest assurance, it is very certain they must have been far from believing themselves perfect; for no real Christian can think that he has kept the whole law, whatever may be the flattering award of friends, or partisans. The voice of gratitude bursting at once from *twelve millions* of people, must indeed be overpowering in moral sublimity. But when did such a chorus, louder than the voice of mighty waters, go up to fill the ear of heaven? Was it on the fourth morning of last July, to usher in a nation's Jubilee? Were not *two millions* out of the twelve, at that very moment slaves? And how could they unite in the resounding symphony of praise to God for the blessing of *liberty*? We fear, that instead of this, many an accusing discord rose on that day from the bitterness of hard and hopeless bondage. And what if, perchance, a drove of manacled Africans had been driven past the Capitol, or the shrill voice of the auctioneer, or the deep groan of the prisoner for the crime of a colored skin, had broken in upon the great concourse while Mr. Wirt was so eloquently portraying the gratitude of *twelve millions* of freemen? We do not mean to reproach our brethren of the South for that national stigma which was bequeathed to them with their lands, and which multitudes of them would gladly wipe away if they could; but we do say, that it is bitter mockery to call upon two millions of bond-men and bond-women, to join in the chorus of the Jubilee.

We shall now, without hesitation, or apology, avail ourselves of the opportunity which this publication affords, to comment upon certain objectionable words and phrases not because they occur more frequently here, than in the popular harangues of fourth-of-July patriots, (for to the credit of the book be it spoken, they do not occur near so often;) but because we think it our duty to bear our humble testimony against this abuse of sacred things, in whatever form or degree it may exist. 'Will not,' demands Gov. Tyler, in a rhapsody of adulation, 'will not the author' [of the declaration of Independence,] 'be hailed,' [by emancipated nations] 'as the benefactor of the *Redeemed?*' Now we seriously object to the use of the word 'redeemed' in this connection, not as unauthorised by philologists; but as consecrated by scripture and the best usuage to denote a divine and spiritual agency. Surely the occasion did not demand this breaking in upon a sacred enclosure. The phrase 'holy cause of the Revolution' which occurs in the same eulogy, though not so ungrateful to our ear, is liable in a degree to the same objection. We cannot indeed deny, that the word *holy* is sometimes secularized by serious and even pious writers. But this only goes to show the extent of the abuse complained of. The term belongs exclusively to the department of theology. The inspired writers use it to designate those persons and things only, that are set apart for sacred purposes, or solemnly dedicated to the service of God. With this scriptural and technical use there is no need of interfering; and we maintain that it is a violation of good taste, no less than of philological propriety.

'A similar but still stronger objection lies against the following sentence. 'The *Apostles of liberty have ful-*

filled their mission; and leaving the scene of their generous toils below, are gone above to receive their reward.' p. 22. With the last clause of this rhetorical method of sending men to heaven, we have nothing to do at present. Our strictures will be confined to the first part of the sentence; and we feel constrained to enter our solemn protest against this abuse of sacred terms. The Apostles were men specially called and commissioned by the Lord Jesus Christ, and by him invested with extraordinary powers, adequate to the exigencies of the Christian church, in its infant and forming state. But they left no successors. The office itself expired at their death, and God has never since revived it. Elliot, and Swartz, and Brainerd, and a few others, are indeed sometimes called Apostles to the heathen, on account of their extraordinary zeal and success in preaching the gospel where Christ had not been named. But the case before us is widely different. Adams and Jefferson were not missionaries but statesmen; and ardent as their devotion was to the civil rights of mankind, it would not entitle them to be called Apostles.

We are sorry any longer to continue this strain of animadversion upon the selection before us; but there are other similar invasions of sacred ground, which we think it our solemn duty to repel. Thus at p. 72, Jefferson and Adams are styled, 'Holy Patriarchs of the revolution.' This sort of poetic license cannot be justified, and for the reasons which have already been given. It is a gross perversion of sacred terms, to call the most venerable statesman, or patriot in the world—'holy patriarch.' It is easy to say that in these strictures we are 'righteous over-much,' and we are fully aware of the displeasure and contempt which they are calculated to excite in cer-

tain quarters. 'But none of these things move us.' And instead of tendering a quaking recantation of aught we have said, we must needs crave a little further indulgence.

'They now see as they were seen, while in the body, and know the nature of the feelings from which these honors flow. It is the gratitude of an enlightened nation to the *noblest order of benefactors.* It is the *only glory* worth the aspiration of a generous spirit.' p. 381. Yes, these venerated, and as we shall presently see, deified men, now 'see as they were seen.' But O how must the dwellers in eternity, (if permitted to know what is passing here,) regard all this roaring of cannon, this extravagance of panegyric, this out-pouring of libations, this offering of incense! A day is coming too, we believe, in which it will appear, that with all their high claims to the gratitude of mankind, the most illustrious statesmen and heroic champions of liberty, are *not* the 'noblest order of benefactors.' Such men as Luther, and Calvin, and Knox, and Whitefield, and Edwards, to say nothing of Paul, and a host of others, 'of whom the world was not worthy,' have, we doubt not, in the sight of God, earned the pre-eminence. And is the *glory*, we ask, of which the eulogist so rapturously speaks, in the above extract,—the '*only glory* worth the aspiration of a generous spirit?' What then shall we say of the 'spirit,' and of the glowing aspiration of the great Apostle to the Gentiles? '*God forbid that I should glory, save in the cross of our Lord Jesus Christ.*' Was Paul a deluded and raving fanatic? If he was not, then there is *one kind of glory* which is more worthy of the 'aspiration of a generous spirit,' than even the gratitude of a nation.

But we pass on—and what will our grave and puritanical readers think of such an encomiastic flight as this? 'Hitherto, fellow-citizens, the fourth of July has been celebrated among us only as the anniversary of our Independence, and its votaries have been merely human beings. But at the last recurrence, heaven itself mingled visibly in the celebration, and hallowed the day anew by a double apotheosis.' p. 425. *A double apotheosis!* Adams and Jefferson added to the list of the gods, on the fourth day of last July, and 'heaven itself' coming down to assist in the rites of deification!! Where are we? What is the religion of the country in which we live? We had thought that this was a Christian land, or that Washington was a Christian rather than a pagan city, and that this eulogy was delivered before a Christian audience. But we are carried back at once to heathen Rome, and to the age of Cæsars. When Augustus died, he was exalted at once to a seat among the tutelar deities of the empire. So when Adams and Jefferson died, 'heaven itself hallowed the day by a DOUBLE APOTHEOSIS!' Alas! to what lengths will not even great men sometimes go, rather than suppress a bright thought, however hostile to Christianity, or leave out a fine classical allusion, however extravagant or heathenish the application. In the case before us the temptation was too strong to be resisted, and the stamp of paganism is indelibly fixed upon one of the brightest pages, of the most splendid eulogy in the volume before us. In vain will any one attempt to justify this bold experiment upon the moral sense of a Christian people, this more than 'double' hyperbole, by claiming for it the immunities of rhetorical license; for the recognition of this claim would go to justify the bringing in of the whole system of heathen

mythology to give point and eclat to our patriotic celebrations. What effect this would have, in time, upon the minds of the people, and indeed, what effect has already been produced by the absurd mixtures of Paganism and Christianity in the popular orations of half a century, we cannot stop to inquire. But we shall not cease to protest, on every suitable occasion, against bringing in these heathen ornaments to embellish the temple of our liberties.

There is one other class of transgressions in this volume, which cannot escape the eye of the Christian reader, and which we feel bound to notice in this place. We refer to the improper use of scripture; and we are the more solicitous to state our views on this point, because such transgressions are extremely common both in books and conversation. They abound in all the light and fashionable literature of the day. They are committed at the dinner party, at the bar, in the halls of legislation, and even sometimes in the social intercourse of Christian professors, and ministers of the gospel. But our present concern is with the selection before us, and against such quotations and allusions as the following, we strongly object. 'As he has enabled the American eagle to soar *aloft*,' (how else could he soar?) 'with *healing in his wings*, may he give him strength to continue his flight through the heavens with unblemished majesty.' p. 54. What a perversion of sacred imagery! A passage in which the prophet foretels the coming of Christ, and the spiritual blessings which he will confer upon mankind, divested of its glorious import and identified with the militant emblem of our civil liberties! Such handling of holy things must shock every pious mind. 'They,' (Adams and Jefferson) 'passed indeed through the valley of the

shadow of death, but it was lighted up by the brightness of their own day of Jubilee—their spirits rose upon the songs of joy and the prayers of gratitude of millions whom they had made free, and *had the prophet but lent his 'chariot of fire' and his 'horses of fire' their ascent could hardly have been more glorious.*' p. 152. This, according to a brother eulogist, is a most 'felicitous allusion.' But it strikes us, we must confess, very differently. The miracle of Elijah's translation could never have been recorded, to point a brilliant sentence in any such book as this. And after all, what resemblance is there between the sinking of grey hairs and decrepitude into the grave, and going up bodily in a chariot of fire to heaven?

Again: 'Well might they on that anniversary, which was so peculiarly marked both by religious and political feeling, unite in the pious ejaculation, 'Let now thy servants depart in peace, for our eyes have seen the salvation of our country.' This is an accommodation of one of the most fervent ejaculations of scripture, which we cannot possibly approve. The occasion did not call for it. No proofs of extraordinary piety are adduced to justify it. And how is the ejaculation desecrated, by leaving out the divine object which prompted it, and substituting one that with all its importance dwindles into nothing in the comparison.

We shall quote only one more perversion of scripture; but it is one which will shock and grieve the pious reader as much, perhaps, as anything we have quoted, since the 'double apotheosis.' '*What profiteth it a nation if it gain the whole world and lose its own liberty!*' p. 321. It is difficult to conceive how any man who believes in in the truth and inspiration of the gospel, can bring his feelings to trifle in this manner with one of the most

alarming texts which it contains. What is even a nation's slavery to the eternal loss of an undying soul? And if it were possible to compare things temporal with things eternal, how improper would it be, to divest a text of all its solemnity and sacredness by the mere conceit of accommodation.

These strictures will stand but little chance of ever meeting the eyes of the nineteen authors now before us, or any considerable number of them; but our labor will not be lost, if any of our readers should feel themselves reproved for trifling and irreverent allusions to scripture, and should conscientiously guard against such improprieties.

We shall now invite the attention of our readers to some of the more vital principles of this splendid and popular volume. It is too late, we think, for anybody to question, that in the common acceptation of the term, Adams and Jefferson were *great* men. They were endowed by nature with uncommon intellectual strength, forecast, and penetration. They enjoyed the best advantages of education, which the country sixty years ago could afford; and they appear to have done themselves great justice, in the early improvement of their talents and opportunities. Mr. Adams was a deep thinker, an earnest, business-like speaker, and a nervous, philosophic writer. Mr. Jefferson was not only a philosopher, but a polite scholar; and they both came forward into public life, at a crisis most favorable to the developement and exercise of their uncommon powers. Of the merits, or demerits, the policy or impolicy, of their respective administrations we have nothing to say. Neither was absolutely perfect; under both the country prospered. But of their patriotism and revolutionary services, we have no

hesitation in speaking freely, though our limits will compel us to speak briefly. It admits not of a doubt with us, that they were both ardent lovers of their country ;— and unwavering and incorruptible friends of her republican institutions. Stronger proofs of a high and almost chivalrous patriotism cannot be demanded, than they uniformly exhibited, as members of the old Congress, and in all their foreign diplomatic agencies, during the revolutionary struggle. To them, greatly, though not perhaps more than to some of their illustrious compeers, are these United States indebted, under Providence, for the undisputed enjoyment of the richest civil and political blessings.

That Adams and Jefferson were both entitled to a high rank as statesmen, might easily be proved by a reference to their revolutionary services, in the councils of the confederation, at home, and in the cabinets of foreign powers, without looking at the measures of either when subsequently placed at the head of the Federal Government. Both their official and less public writings abundantly prove, that they had studied the rights of man, and the principles of civil government deeply; and the experience of more than half a century has added its sanction to most of their early political speculations. In the shades of retirement, particularly during the last ten years of their lives, they were regarded with increasing veneration by the American people; and though the forests of almost a century had whitened their locks, and chilled the current of life within them, it would seem that nothing could abate the ardor of their patriotism, or diminish the interest which they had so long cherished in the freedom and prosperity of their country.

When such men die, an enlightened and grateful peo-

ple will speak of their services; and it would, we confess, exceedingly alarm us, to see them go down unheeded with the common multitude to the grave. For should such an apathy ever pervade the public mind, it would be ominous of extreme danger to our republican institutions. Let those then, who have ably and faithfully served their country, receive their reward in the gratitude of many generations. Let their virtues and public usefulness be recorded, and even commemorated, to keep alive the spirit of independence, and transmit its invaluable blessings to posterity. But let every memorial and every celebration, be characterized by republican simplicity and Christian moderation. Let things be called by their right names; and let not principles and actions be confounded, which are widely different, both in their nature and tendencies.

When a man dies, who has been distinguished for any valuable trait of character, or extraordinary course of public usefulness, let his friends and admirers be satisfied with the meed of commendation which he has fairly earned, without boasting of services which he never rendered, or claiming for him virtues which there is no satisfactory evidence that he ever possessed. To identify piety with love of country, or to infer that any departed public benefactor was a good Christian, because he possessed great talents, or because he was an eminent statesman, or a warm and incorruptible patriot, is as unscriptural, and as contrary to experience, as it would be to argue, that a great statesman must necessarily abound in all the tender charities of private life, or that a distinguished mathematician must of course be a great general, or an ardent friend of republican institutions. These are points not to be *assumed*, but to be *proved* by the proper

evidence. We have, to say the most, no better right to infer the coexistence of piety with extraordinary intellectual endowments, in the chair of state, than with common talents, in a private station. The able advocate of his country's rights in a foreign court, or the brave defender of them in the 'tented field,' may be at the same time, either the friend or the enemy of God, may be 'seeking for glory and honor and immortality' above, or be grovelling among the 'beggarly elements' of this world—may be 'fighting the good fight of faith,' or marching onward to perdition. In regard to meetness for heaven, worldly estimation and applause prove nothing. That noble daring which breaks its fetters and hurls them in defiance at the oppressor, proves nothing. Even the longest life spent in the public service proves nothing: because there are so many worldly and selfish motives which are known to be sufficient of themselves to secure official integrity, especially in high and honorable stations, to the very last hour.

We feel it to be our duty to insist the more earnestly on this point, because, if we mistake not, it is becoming more and more fashionable in certain quarters, entirely to overlook all the scriptural qualifications for a happy immortality, and send our distinguished revolutionary patriots one after another to heaven, almost as a matter of course. The recollection of our readers will doubtless furnish them with many examples, in fourth-of-July orations, which they have heard, and the obituary notices which have fallen under their observation. We object to these effusions on several accounts. In the first place, most of them are entirely gratuitous. Not a syllable of proof is even offered to justify them, aside from what military, civil, and political services can furnish. How

inadequate these are, we have briefly shown. In the second place, no human persuasion, however confidently expressed, that all is well with departed patriots and sages, can make the least difference in their eternal condition. If they are in heaven it will not make them more happy, and if they are not in heaven, it will never place them there.

In the third place, while that unmeasured eulogy which never rests till it has glorified its favorites, can do no possible good to the *dead*, it is calculated to do much harm to the *living:* and it is on this account, chiefly, that we enter our solemn protest against it. So long as it is tolerated and applauded by listening thousands, our young men who are hereafter to sustain the most important offices in the gift of a free people, will be apt to overlook, if they do not despise, those moral qualifications which alone are of any avail in the sight of God; and to expect a double immortality, as the reward of their political integrity and public services. If their predecessors have, on these grounds, been taken up to their high and eternal reward, why should *they* not confidently look for the same heavenly distinction, without giving themselves the trouble of passing through the valley of humiliation? Thus many will reason, and thus will they fatally mistake the way to future happiness, so long as the learned, the honorable, and the eloquent, conspire to perpetuate the fond and sweet delusion.

But while, in a Christian land, it has become so fashionable for orators and journalists to send their favorites to heaven, especially from the high places of society, on the same grounds, exactly, as the Romans were wont to place their heroes and conscript fathers in the Elysian fields, or to exalt them still higher; and while there is

too much reason to fear, that most of the distinguished subjects of eulogy and statuary, are no better prepared for the presence and service of a holy God in the one case than they were in the other, it is delightful to think, how many bright exceptions the history of our own country furnishes to this remark. Some of our greatest and wisest and most useful men, have been among the best, among the humblest, and most devoted servants of God. And though we cannot prove that the soul of one man is more valuable than that of another, we dwell with peculiar interest upon the evidence which a great public benefactor leaves behind him, that having 'served God and his generation, he has entered into the eternal joys of a good and faithful servant in the heavens.'

Such, in the judgment of their present eulogists, is the happy condition of the two venerable 'Patriarchs of the Revolution,' who left the world together, on the great day of their country's Jubilee. This favorable and even confident opinion of their having gone into the heavens, together with the grounds of it, so far as the writers before us have stated the reasons of their belief, we shall now submit to our readers in one connected view.—'Scarcely had the funeral knell of Jefferson been sounded in our ears, when we were startled by the death of another patriot—of Adams the compeer of his early fame —the opposing orb of his meridian day—the friend of his old age—and his *companion to the realms of bliss.*' 'And when the sun of that happy day was past his meridian, the acclamations of rejoicing aroused them for a moment from the lethargy of approaching dissolution, to hail once more the great and glorious occasion; and their enfranchised souls instantly winged their flight to *the realms of bliss.*' 'You are gone! you have fought the

good fight and have winged your flight from the field of your fame, *to the regions of eternal bliss*, to receive your reward in heaven.' 'Their *pure spirits* have been permitted to take their exit, on the brightest day the sun has ever lighted, and be wafted back to the great fountain of life.' 'Whenever the fourth of July arrives, mankind will see in his rising beams the rays of liberty; and in his meridian path, the names of the two patriots, who consecrated the day to freedom, and *ascended to its rewards* on its Jubilee.' 'The blessings of emancipated millions have followed their spirits to those regions *where life is without end and where sorrow never enters.*' 'Hope celestial, resignation, and prayers for their country accompanied their *tranquil passage to immortality.*' Of the whole 'brave and animated band who signed the declaration of independence,' with the exception of a single survivor, it is said, 'They have bequeathed to us the immortal record of their virtue and patriotism, and *have ascended to a brighter reward than men can confer.*' And again, 'The wonder is, that two such men should on this fiftieth anniversary of the day on which they had ushered the cause of liberty into light, be caught up to heaven together in the midst of their raptures.' 'May we not, with reverence, interpret the voice of heaven in this wonderful dispensation, 'These are my beloved servants in whom I am well pleased. They have finished the work for which I sent them into the world, and are now called to their reward.''

Our readers will perceive, that the above extracts are taken from every part of this volume, and that they express not a strong *belief*, merely, but *full assurance;* and that not of *one*, but of many, that Adams and Jefferson are now in 'the realms of eternal bliss.' Other passages

equally unequivocal might be quoted from the present 'Selection,' and indeed, the whole spirit of it is in accordance with the sentiment which these extracts so confidently express. Any strictures that we think it our duty to offer, would be quite premature, till the grounds of this high and celestial award are fully and fairly stated from the eulogists themselves; but we shall take this opportunity to make a few general remarks upon that more sacred species of eulogy, which we so often see in obituary notices, and so often hear on funeral occasions.

Such expressions as the following will be recognized by our serious readers as extremly common. 'Our departed friend was a Christian'—'he evidenced his faith by his works'—'love to God and man were predominant traits in his character'—'he bore a long and distressing sickness with singular Christian fortitude and resignation'—'in all his suffering he never uttered a murmuring word'—'he died as he had lived, a sincere Christian'—'he departed in the full hope of a glorious immortality'—'he has, as we confidently believe, entered into the joy of his Lord'—'his toils have ceased, his warfare is ended, and he is gone to his eternal rest.'—'Blessed are the dead who die in the Lord.'

Such things as these are every day said, not only of those who have been eminently distinguished for their piety, but of many, who while living, exhibited no remarkable proofs of love to God and the Saviour; and of some, who were never known to give any other evidence of piety than a cold profession of religion, and perhaps not even that, till it appeared in the newspapers. Far from us be the wish to prevent any bright Christian example from being held up to public view, or to condemn indiscriminately the practice of expressing hope and even

confidence in regard to the eternal state of the pious dead. There are some examples of 'holy living' and 'holy dying,' which seem to leave no room for doubt that all is well after death; and to justify the highest degree of confidence which partiality itself can wish to express. But they are few in number, compared with the multitudes who go down to the grave; and even where the evidences of piety shine out in their holiest lustre, might it not in most cases be better to follow the example of Paul, and say, 'a faithful brother, *as I suppose*,' than to speak without any such qualification? The sacred writers are very sparing of their encomiums upon departed saints, and indeed rarely say more of them than that they were gathered to their fathers. How much less do the scriptures authorize such hopes and assurance as we often hear expressed respecting the dead, who, so far as man can judge, neither lived the life nor died the death of the righteous.

It is certainly a very interesting inquiry, how far ministers of the gospel have countenanced, and are still in the habit of countenancing this unauthorized liberality of speech by their own example. That many go to the utmost verge of what is lawful in their holy vocation, will not, we presume, be denied; but then it must be remembered that the circumstances in which they are placed are often delicate and trying.

The death of a respectable parishioner, is always deeply afflictive to his family and friends; and they naturally look to their pastor for the strongest sympathy in their sorrows. In the mournful discharge of his official duties, he is expected to forget every blemish and doubtful trait in the character of the deceased, and with pious solicitude to recall every word and act and circumstance

which will bear a favorable construction. At the same time there seems to be a kind of tacit agreement throughout the parish, or town, to remember only the virtues of the dead; and even his enemies, if he had any, are more than half reconciled to his being sent to heaven, especially as they anticipate that they may one day need the same kind office themselves.

Thus while the grave and the fountains of grief and sympathy are all open at once, the minister is sent for to comfort the mourners and attend the funeral. He repairs to the house of weeping, and sits down with the widow and her fatherless children. Thus circumstanced, and earnestly wishing to console them to the full extent of his ability, how difficult is it to refrain from expressing a cheering hope that it is well with the husband and father, though he may have left no evidence of piety behind him. So when the pastor rises to speak in prayer, or in exhortation, it is commonly under an equal, if not an increased excitement. Nor is this all. Full well does he know, that every word from which his own views of the religious character of the deceased can be gathered, will be eagerly caught up and weighed by the audience. If he says nothing on the subject, friends will be dissatisfied and put the most unfavorable construction upon his silence. If, on the other hand, to save their feelings, he expresses a hope in general and guarded terms, it is still worse. And to increase the embarrassment, it will sometimes happen, that the deceased has been a firm and liberal supporter of his minister; that he has left many wealthy and influential relations and friends in the parish; and that to increase their displeasure, would be extremely hazardous. A conscientious pastor will not, indeed, knowingly, suffer himself to be

swayed by such motives; but when he is often constrained thus to write and speak under the combined influence of sympathy, friendship, gratitude, and dependence, it would be strange if he were never to express more than he intends, or more, at any rate, than he ought to express.

But to return from this digression. We anticipate the agreeable surprise with which some of our readers will learn, for the first time, from our extracts, that Adams and Jefferson must have been as much distinguished for piety, as for talents and public usefulness; and in turning over the pages of this volume for confirmation, they will look for nothing less than that species of evidence which they have been taught by their Bibles, and their old fashioned religious teachers to regard as essential. They will expect, for instance, the frequent recurrence of such words as *faith, hope, penitence, humility,* and in the honest simplicity of their minds, will doubtless wish to have more of the Christian experience of the two illustrious individuals, who, according to their present eulogists, were so eminently ripe for heaven when they were 'caught up' amid the shouts of the jubilee.

But unless other readers are more fortunate than we have been, they will find nothing of this kind to reward their search—nothing about communion with God, deadness to the world, taking up the cross, love to Christ, reliance upon his righteousness and atonement, delight in the scriptures, the sabbath, and the holy ordinances of the gospel. If Adams and Jefferson actually enjoyed and exhibited these and similar evidences of meetness for the kingdom of heaven, we cannot but say that the authors of the present selection have done them great injustice; for they have studiously kept all such evidence out of sight.

It must not be supposed, however, that these writers have omitted the proofs which *they* considered as entirely satisfactory, and they have left us to collect them at our leisure. Though we have availed ourselves diligently of the privilege, we are not positive that we have been completely successful. We believe, however, that the book contains but two sources of evidence. First, the dying words of the 'Sages,' and secondly, their patriotic public services. Perhaps too much stress is apt to be laid upon the last words of the dying in every condition of life; and certain it is, that the scriptures make very little account of the manner in which men die, compared with the importance which they attach to 'holy living.' Still, it must always be interesting to know how men's thoughts are employed in the immediate prospect of dissolution; and when the soul seems to triumph in anticipation of her deliverance from the body of this death, who can help regarding these dying exercises, as strong proofs, if not the very best that could be given, of preparedness for heaven?

What the all important snbjects were, which engrossed the dying thoughts of Adams and Jefferson, and what evidence there is of fervent piety in their last words, will appear from the following extracts. Of Adams it is said, by one of his eulogists,—'On the fourth, his faculties appeared to sink to eternal rest—nature was about to surrender her office to her God—the cannon of our Jubilee waked the dying patriot to momentary life—he inquired and was told the cause—in the accents of death he articulated 'It is a great and glorious day.' p. 60. By another—'The last words of the venerable Adams were, 'Independence forever!' p. 88. 'The illustrious Jefferson gave to the world his last declaration,

'I have done for my country and for all mankind, *all that I could*, and I now resign my soul *without fear to my God*, my daughter to my country.' p. 66. 'Death is a debt incurred by all at our birth, and he has lived to little purpose, who when loaded with years and honors, and carrying with him the blessings of posterity and a grateful country, cannot say with our departed friend, (Mr. Jefferson,) '*I have done my duty on earth, I fear not to meet my Maker.*' p. 326. 'Those who surrounded the death-bed of Mr. Jefferson report, that in the few short intervals of delirium that occurred, his mind manifestly relapsed to the age of the Revolution. One of his exclamations was, 'Warn the Committee to be on their guard.' But these intervals were few and short. Reason was almost constantly upon her throne, and the *only* aspiration he was heard to breathe was the prayer, that he might live to see the fourth of July. When that day came, all he was heard to whisper was, the repeated ejaculation, *Nunc Domine dimittas.*' p. 424.

We feel ourselves much obliged to the present eulogists for the report, (a faithful one no doubt,) which they have brought to us from the death-beds of Quincy and Monticello; but we are not quite certain that we understand the object of thus recording what fell from the dying lips of the two great men who left the world together on the fiftieth anniversary of American Independence. Was it to prove that they were ripe for heaven, or that their 'ruling passion,' love of liberty, 'was strong in death?' If the latter, the point seems to be established beyond any reasonable doubt. They died as they had lived, with their hearts set upon the independence and glory of their country; and far be it from us to say that they were unprepared for their last change. We do not

know; and it is a question which we do not feel ourselves called upon to discuss. Our business is neither to affirm nor deny, but simply to examine all the evidence in the case which the present volume contains. Possibly other and better proofs might have been adduced, but we can judge only of such as are before us. If there is anything decisive in the foregoing extracts it must be this. '*I have done for my country and for all mankind all that I could, and I now resign my soul without fear to my God.*' '*I have done my duty on earth, I fear not to meet my Maker.*' Stronger confidence than this, it must be admitted, a dying man could hardly express. But what does it prove? On what foundation does it rest?—the law or the gospel? 'By grace,' saith an Apostle, 'are ye saved through faith; and that *not of yourselves, it is the gift of God.*' '*Not of works* lest any man should *boast.*' And again: '*Not by the works of righteousness* which we have done, but according to *his mercy he saved us* through the washing of regeneration and renewing of the Holy Ghost.'

We confess it would have been much more satisfactory to us to have been informed, that notwithstanding all the eminent public services of Adams and Jefferson, they at the close of life explicitly renounced all dependence upon their own doings and merits, and expressed a humble, even though it had been a *trembling* hope of acceptance, through the atonement and righteousness of Christ. Some whose lives have testified most strongly in favor of their unfeigned and ardent piety, have, in view of the infinite holiness of God, and their own sinfulness and omissions of duty, 'loathed and abhorred themselves' in the hour of death; and not one of this class, we believe, was ever heard to say when going into the immediate

presence of his Judge, 'I have done my duty on earth, I fear not to meet him.'

If, from the last words of the two venerated patriots of Quincy and Monticello, as recorded in the present volume, we turn to these nineteen eulogists and ask them what the other strong proofs are, on which they rest the oft repeated assurance, that the departed objects of their splendid panegyric have gone to the 'realms of bliss,' we are told of their great talents, ardent patriotism, and eminent public services. And the specifications are such as these. Adams, while yet a youth, uttered a kind of prophecy, which has since been remarkably fulfilled in the emancipation of our country from a foreign yoke, and in its unexampled prosperity under a free government. Jefferson, if not quite so far and clear sighted at first, was not a whit behind his illustrious compeer, in his early hatred of tyranny and attachment to republican principles. Each was known and honored in his native state, ere the heavings of the revolution were felt, and each contributed, not a little, to hasten the crisis. Jefferson penned the Declaration of Independence, and Adams was its most powerful advocate. Both of them were employed on very important foreign embassies, and both contributed much by their talents and unbending integrity, to raise the character of our conntry abroad. Both were subsequently raised to the highest honors, which a free and enlightened people had it in their power to bestow: both lived to a great age in dignified retirement, rejoicing to the last hour in the liberties and happiness of this mighty republic, and both left it together amid ten thousand sounds of jubilant festivity.

These and such as these are the only proofs, which after the most diligent and anxious search, we have been

able to find in the volume before us, to sustain the positiveness with which it speaks, in so many places, of the glorious translation of Adams and Jefferson from earth to heaven. If other and scriptural evidence of their piety exists, why was it withheld? Will it be said, that such evidence would have been out of place in these popular funeral orations? Then we answer, it is equally out of place, to use the strong language of assurance in them. The latter must be regarded as entirely gratuitous, in the absence of the former. But as great talents, and love of country, and eminent political services, are thought by many to be exceedingly meritorious, or to deserve eternal rewards in the 'realms of bliss,' we cannot dismiss the present topic without a few additional remarks.

What merit, is there, we ask, in being endowed with distinguished natural abilities? And why is not the man who possesses but two talents, if he improves them faithfully, as deserving of commendation and reward as his neighbor who has five, or ten? *We* have learned from very ancient and high authority, that each will be 'judged according to what he hath, and not acccording to what he hath not.' It would be just as rational, and quite as scriptural to reckon a man's stature, or the color of his eyes, or the height of his forehead, among his qualifications for heaven, as to lay any stress upon mere native talent, however brilliant, or extraordinary. And after all, how much more patriotic were Adams and Jefferson than they *ought* to have been? Could they have been less so, without abusing the confidence reposed in them by their country? And how much more did they do for her welfare, than it was their duty to do? Which of all their illustrious deeds was superogatory? Was it drawing the memorable Declaration of Independence?

Was it the thrilling eloquence which carried it through all its readings in the great council of an injured and indignant people? Situated as they were, could Adams and Jefferson have done less without a positive dereliction of duty? And if not, strong as their claim will ever be upon the gratitude of their country, how could they *claim* anything on this score from the hand of our Creator? While therefore we repeat, that we have nothing to affirm, or deny, in regard to the condition of of Adams and Jefferson now that they are dwellers in eternity, we say without hesitation, that had their labors for the public weal been a thousand times greater than they were, these could never have laid the foundation of their acceptance with God. If they are saved, it is as the publican was eighteen hundred years ago; and relying *wholly* on the merits of Christ, they must have felt as he did, that they were miserable sinners.

There is one topic more of considerable importance, which we had reserved for a prominent place in this article; but which our restricted limits, will now compel us to dispose of, in two or three short paragraphs. We allude to the recognitions of a particular providence, which abound in the present 'selection,' and which we have not often had the pleasure to meet with in similar productions. They are such as the following. 'Does there not seem to have been an especial providence in his death!' (that of Mr. J.) p. 7. 'Surely the finger of Providence is visibly stretched forth in this long series of singular and unparalleled combinations of destiny.' p. 51. 'May we not believe, that an all-seeing Providence as a mark of approbation of their well spent lives, has been mercifully pleased to grant their last prayer—'That they might be spared till the fourth of July.' p. 22.

'Let no cold, calculating philosophy attempt to ascribe such an unheard of coincidence to natural causes.' *Query:* must it not have been miraculous? 'Let not the tongue of infidelity tax us with superstition when we consider this event as a *special* dispensation.' p. 96. 'In this splendid coincidence of words, what candid and enlightened mind, what grateful and ingenuous heart, hesitates to acknowledge one omniscient and benignant Providence?' p. 187. 'Could they have chosen the day of their death, it would have been the one *decreed* by Providence.' p. 257. It seems then, that the doctrine of Divine decrees is not held *exclusively* by ignorant fanatics! 'Thus, fellow citizens, have our illustrious countrymen been *miraculously* gathered to their fathers.' p. 60. Such is the general strain in which these writers speak of the providence of God in the removal of Adams and Jefferson. Whatever may be their views of the general doctrine of a superintending providence, extending to the minutest circumstances and events of every man's life, in one thing they seem to be perfectly agreed. Here was the *dignus vindice nodus*, and accordingly God interposed.

And so far as we can gather from the Selection before us, their belief in a particular providence, rests in this case upon two grounds. First, that Adams and Jefferson were very great men, and therefore worthy of such a distinction: but secondly and chiefly, that they both died on the same day, and *that* day the fourth of July, and most of all, the great day of our political Jubilee. But we have yet to learn that either reason or scripture makes any distinction in these respects, between the high and the low, the king and the beggar; or between the greatest and the smallest events; the fall of an empire and that of a 'sparrow.'

The absurdity of recognising the providence of God in great events, and on remarkable occasions only, might easily be pointed out, did time and space permit. Suffice it to say, that every great event is the result of numberless trains of antecedents and consequents, or is made up, so to speak, of innumerable small events, where their combined influence is brought to bear at once upon some important point. Now to say, that God ordered the American Revolution, for example, and yet had no particular agency in the countless millions of events and steps which led to it, is no less absurd than to affirm that he created the world in the aggregate, but did not create the elements and atoms of which it is composed. And what sound philosophy teaches, the Bible abundantly confirms. According to scripture, God is everywhere, and his efficiency, guided by his infinite wisdom, is always in operation. 'In him we live and move and have our being.' 'Even the hairs of our head are all numbered.' His providence was just as much concerned in keeping alive till that time the most obscure individual, who died on the fourth of last July, and then taking him away, as it was in the preservation and removal of Adams and Jefferson. But here a wide and interesting field opens before us, which we cannot at present enter, though we shall hope to avail ourselves of some future opportunity to return to explore it. In the mean time, let all our readers reflect upon the emptiness of human glory, and posthumous eulogy, and seek for that honor which cometh from God only.

THE

LITERARY AND RELIGIOUS CHARACTER AND TASTE OF THE AGE.

Oct 27. 18[illegible]

For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear (καινότερον) something newer.—*Acts.*

It is impossible to deny, what is so often and so complacently asserted, that we live in an age of *action*—for every living thing is in motion. All the mighty energies of human nature are busily at work, on a great scale, and are obviously tending to great results. Beside what is healthful and health-giving, there is a feverish and preternatural excitement abroad in the world, which gives an air of extraordinary enterprise, to all the physical and moral capabilities of civilized society. But the word *action* does not fully designate the character of these remarkable times. There are other characteristics too broad and prominent to be overlooked. Ours is an age of *writing*, of *reading*, of *fiction*, of strong *feeling*, and of insatiable *curiosity*. There is a vast deal of intelligence afloat, and of fancy and genius on the wing, especially about the 'sea-girt and fast-anchored isle;' and never was true genius, never were its tinseled and vaporing counterfeits, carried to a readier, or more lucrative market.

Accordingly, as might have been expected from the combined stimulus of gain and of glory, some of the more airy and Elysian walks of literature are crowded almost to suffocation. Every broken lyre is brought out and hastily repaired—every minstrel that can find a string, or raise a note, is a candidate for the laurel. Never, I believe, were the lofty-dwelling Nine so hardly beset, both by the witty and the brainless; never, I am sure, was there a more breathless scrambling after the few wild-flowers that still bloom in lonely sweetness far up 'the sacred mount.' In a word, the broad surface of literature, every where presents a most imposing aspect of life, and buoyancy, and magnificence; as if the world had never been half so rich in taste, or ethereal in fancy, or lovely in elegance, or blest with talent before. Much of this, however, is mere pageantry and moonshine—a tremulous gilding, which will not endure the breath of near inspection. I am afraid, that notwithstanding all the clappings and gratulations of the day, the stream of Helicon is losing faster in depth, than it is gaining in breadth: for while the number of adventurers is rapidly increasing, and every third or fourth man we meet has some favorite keel of his own on the stocks or afloat, it is chiefly small craft, that can never venture far from shore, though the painting and lettering may excite more admiration for a time, than the barnacled copper, and weather-beaten bulwarks of other centuries.

I do not mean to aver, that there is none of the good old English and Saxon stamina in the current literature of our times—that there is nothing issuing from the teeming presses of the nineteenth century, which will live and be admired in the twentieth. This would be carrying the matter too far. It is readily admitted, that some of

the sciences have been greatly advanced within the last thirty years—that useful inventions have been prodigiously multiplied; and that *something* has been done for the furtherance of enduring literature. But while in this department, there is more than enough of polishing and tricking out—of love, and hate, and piracy—of frowning castles, and border conflicts, and sleeping moonbeams, and star-reflecting waters—of sketching, rhyming, stately poetical marching, and graceful limping on every leg—of break, and guise, and conceit:—it must be acknowledged that of deep, and patient, and productive thinking, this is not the age. The race of literary giants, who in the 'olden time' used to bring up such masses of shining ore from the many-fathomed mine, and to melt it down in their own furnaces, seems to be nearly extinct; or if a goodly number, approaching to the same stature and might, still remain, how few of them are willing to go down and labor in the depths, so long as they can find full and more lucrative employment in the sunshine? It is not because those rich veins are exhausted, which were once wrought by Milton, and Shakspeare, and Spenser; by Johnson, Addison, and Goldsmith, that the writers of our times so generally content themselves with what they can beg, and borrow, and pilfer at second or third hand, from the mighty dead; but because they will not take the trouble of carrying down the lamp, and using the drill and pick-axe with their own hands. It is truly humiliating to think, that while acres and leagues of the richest virgin ore might so easily be procured, by the present race of literary adventurers, they should so generally rest satisfied with the few shining particles they can pick up on the surface, and so laboriously keep their little kaleidoscopes in motion, to excite and prolong the marvelling

of the multitude! But such in point of fact, is the daily and nightly vocation, not only of a host of shallow pretenders, but of much real talent, which might, if industriously and skilfully directed, leave its own bright image upon the enduring monuments of taste and genius.

The unhappy influence of this superficial and fictitious literature, is beginning to be seriously felt on both sides of the Atlantic. Many of the ancient and venerable landmarks, between regions which ought ever to be kept separate, have within these few years been thrown down and swept away by the highland torrents of Scotland, and the swelling surges on the south of the Tweed. Among certain classes of readers, novels, and romances, and amorous poetry, have long been in high and quick demand; but happily, the more sober and thinking of every class, have in time past, discouraged their circulation; while the religious of all denominations, have affixed to them the seal of a determined prohibition. Till lately, it was well settled, in most pious families, what books were, and what books were not admissible. Fiction, in nearly all its forms, was prohibited, not merely on account of its moral blemishes, and unreal pictures of human life, but as tending in its very nature to enervate the youthful mind, and give it a disrelish for substantial and profitable reading.

Such were the barriers against licentiousness and frivolity, which the wisdom and piety of former times set up, and which turned off a thousand cart-loads of deleterious trash into other channels. But how many of these barriers have, alas! been undermined and melted away, since the Bard of the North first struck his lyre, and the 'Noble Exile' laid open the heavings and throbbings of his own dark bosom, to the public gaze. The general

effect, which these writers have been so eminently instrumental in producing upon the public opinion and taste is prodigious. The rage for novelty, the demand for excitement, the call for historical fiction, and I may add, for the wildest extravagance, is truly astonishing. All the eyes and ears of the most wakeful curiosity are now on the alert, for some fresh intelligence from the masters of song, and the retailers of fiction. 'Give, give,' is now the never-ceasing cry from a thousand tongues.

Verily, this is, in Europe and America, the true Athenian age; not the age of her arts and literature, but the age of her frivolous and insatiable curiosity. The grand object of most who pride themselves in the extent of their reading, and in their taste for elegant literature, is to tell or hear some new thing; or as it is in my motto, *something newer*, that is, something a little newer than the newest that has come to the knowledge of any body else. The following will, I trust, be recognised by the intelligent reader, as a fair representation of what daily passes in book-stores, circulating libraries and other resorts of idleness and fashion.—'Have you seen Lord Byron's last tragedy? What a prodigious genius! I ordered the copy from London, and believe that it was the first that reached America. W——, however, is printing it, and his edition will be out on Friday. Shall we hear from him again, think you, while he stays in Italy?'—'O yes, such a mind can never slumber. The Noble Bard will not disappoint the thousands who he knows are listening for some newer and deeper tone from his lyre.' Scene changes. 'How do you like the last of the Waverly novels? For my part I think it superlative. So true to nature, so bewitching from beginning to end!

When you have once taken it up, you will find it impossible to lay it down, till the whole is finished. How delightful! It is said that this mighty magician has another series in great forwardness.'—'Well, the more the better. But I have something still *newer* from Edinburgh. Walter Scott is writing a new poem, and it will soon be out.' 'Is it possible? This is news indeed. I shall not rest till I can get hold of it. Such an author can never court the muses in vain. But while he writes poetry with one hand, let him keep dashing off prose with the other.' Scene shifts again. 'Southey!—What has become of the Laureate? He used to sing such wild and sweet airs. So highly gifted a poet ought to know, that the world can't afford to let him slumber. But the horizon of literature is brightening every day. New adventurers are rising into notice along all the walks of fancy and elegance. The voice of rumor from afar, already speaks enthusiastically of many new impressions which are forth-coming from the Scottish mint.' 'True, and no doubt they will be exquisite in their way; but why exhaust all praise upon foreign writers? There is *Bracebridge Hall*, by our countryman Irving, which we have good reason to be proud of. Even the pensioned dissecters of London and Edinburgh, with all their prejudices and hatred against every thing American, can't help praising it.' 'Indeed we have a vast deal of native talent, which only needs encouragement, to rival the most gifted writers of fiction beyond the water. O how delightful it will be, when America shall furnish her thousand popular tales in a year! Such bright anticipations, are enough to make us all regret, that we were not born in an age or two later.'

Now this craving, this—what shall I call it—this lit-

erary *dyspepsia*, is assuming more and more the type of a sweeping and dementating epidemic; and should it continue to spread and to rage, the consequences must be deplorable indeed. Such aliment as is now almost exclusively demanded by the young, even of pious families, and by many professors of religion too, must needs produce a race of puny, and as Shakspeare would call them, 'lily-livered' exquisites of mere feeling and romance. For who will think of calling for Connecticut River roast-beef, after having free and constant access from childhood, to fruit, cake, floating islands, blue jelly, ice creams, whipt sillabub, and all the other sweet and fragrant temptations of the most celebrated confectioners? In like manner, should what is now called 'polite literature,' moulded as it is into a thousand seductive forms, continue to gain upon the public taste for a few years longer, who will think of plodding through Rollin, or Hume, or any other writer of sober history? How few will consent to pass their winter evenings, with such prosing and antiquated personages as Milton, and Johnson, and Cowper? Who now thinks of offering to the public, new editions of the most valuable English classics? What prudent bookseller would embark his capital in such an undertaking? Who of 'the trade' is so blind as not to see, that if he would get bread for his children, he must fill his shelves with trash and fiction?

I speak now comparatively, but with emphasis and alarm—for sure I am, that while the standard of education is rising in our public seminaries, the more useful and substantial books, which were till lately familiar to the upper and middling classes of the community, are falling into neglect, and giving place to a species of writing, which, however amusing, or elegant, can never sus-

tain, much less expand and exalt, the intellectual energies of a free people. Some of the more immediate causes of this lamentable depreciation of literary taste, as I shall venture to call it, are obvious. Certain writers (some of whose names have already been mentioned,) of lofty genius and surprising powers of invention, have devoted themselves too much to the amusement, and too little to the instruction of their admirers. With the sway which such minds must always bear in the empire of literature, what might they not have accomplished, for the enduring benefit of their species? By making their great talents, directly subservient to the permanent interests of virtue and religion, what a high claim might they have left, to be enrolled among the distinguished benefactors of the age. As it is, however, I am convinced that after generations will not be able, with a clear conscience, to award them this enviable distinction :—for even the far-famed Waverly novels will, I fear, be found in the end, to have done incomparably more harm than good. Not so much perhaps by flagrant moral blemishes, or other positive demerits, as by their *number;* by the taste which they create for this kind of fiction; and by paving the way, for a multitude of bankrupt adventurers, in the same line, who, but for the unparalleled success of this author, would never have gained the public ear. A few such volumes as Waverly, and the Tales of my Landlord, might have been a valuable addition upon the whole, to the stock of English literature. A moderate indulgence at such an intellectual banquet, might help to enrich the fancy and give tone to the mind, but here is a *surfeit,* which must inevitably impair the appetite for solid nutriment, and gradually undermine the most vigorous constitution. I am well aware of the scorn that may

be excited by such speculations, among the worshippers of the great divinities, who now sit enthroned in the empire of song and of fiction; and I should not, in this place, have touched upon these topics, but for their intimate connection with others, of paramount interest and importance. As it is, I have thought it right to speak freely; and I feel a strong confidence, that my fears and deprecations will prove in the end, to be much better founded than even many of the pious are willing to believe.

But I must hasten to the other part of my subject, which directly embraces the *religious* character and taste of the times in which we live. And here, there is certainly a great deal to excite the gratitude, encourage the efforts, and strengthen the faith of every friend of the Redeemer. Blessed be God, for those mighty wrestlings and yearnings of christian benevolence, which are now spreading dismay over the kingdom of darkness, and which cannot be unavailing before the throne of infinite mercy. It is not the character of this age, to exhaust its energies in fruitless wishes that something might be done to save the heathen: nor to comfort itself with the assurance that God in his own time will convert them, whether his people engage heartily in the enterprise or not. No. The church feels that she has a 'great work to do,' and that unbelief has slumbered over it too long. Never, certainly since the Apostolic age, were her sons and daughters more busily engaged in behalf of a perishing world, than at the present moment. Never were more hearts and hands opened; and never was there a greater number of faithful heralds on the march to summon the strong holds of the enemy, and to blow the gospel trumpet in every land. At what former period, did

the river of life flow so copiously from beneath the sanctuary, and deepen so fast, and spread its healing waters so wide, over the 'parched places of the wilderness?' When was there so holy an emulation in doing good, among christians of every name and nation? When were the signs of the times so bright, and so rich in ripening and clustering promises? When did every gale from the far-off pagan continents and savage isles, waft such glad intelligence to the christian's ear? When were so many eyes turned, and when did so many prayers of faith go forth, to meet the rising glories of the millennial day? These are some of the heart-cheering reflections, which offer themselves spontaneously to every mind, that is alive to the interests of Zion. And truly, it is good for the church, thus to stand on her favored eminences, to watch the preparations and to anticipate the triumphs of her King.

But it is not permitted us to look with unmingled satisfaction, upon even the holiest enterprises of human benevolence. As the best of men engaged in the best of causes are still imperfect, it would be a miracle, if there were no errors in judgment, no failure in prudence, no alloy of unsanctified motive or feeling, among the thousands who manage the prudential concerns, and go forth as the accredited agents of Missionary, Bible, and other kindred societies. Equally in vain would it be, to expect a perfect balance of judgment and feeling, in the most enlightened christian community taken together: so difficult is it to find and to preserve the golden mean—to keep the mind always at the right temperature—to adjust every thing as it should be, between the understanding and the heart. Even the best of men, are liable to fall into opposite extremes. In bearing away from Charyb-

dis, they are driven upon Scylla, and in avoiding the rocks, they are ingulphed by the whirlpool. This vacillancy seems to be a kind of *secondary law* of our nature. I call it a *law*, on account of its extensive and controlling influence; and a *secondary law*, because it was not implanted in man at his first creation. It was superinduced by that great apostacy, which gave the throne of his heart to another than his Maker, and destroyed the primeval equilibrium of his moral faculties. It holds true in religion, as well as in politics and philosophy, that the mind often pushes its speculations so far upon some favorite topic, as to throw every thing else into the back ground, and encroach upon those essential relations, which things bear to one another, in the divine economy.

There is what may be called fashion and taste, in religious opinions and feelings, as well as in dress, or architecture, or music. Thus, at one time, christian doctrines are regarded as comparatively unimportant; and all stress is laid upon a good moral life. At another time, deep and bold theological speculation is exalted far above christian experience and practice. And then, again, clear and discriminating views of divine truth, are contemptuously discarded as mere 'head knowledge,' while nervous agitations, animal affections, and enthusiastical excitement, are hailed as the true and joyful evidences of saving conversion. The legalists and the antinomians have each repeatedly had their day. Men at one time, have been bigots, and at another, fierce for liberality.

The *religious taste*, (as I use the term,) of the present age, differs in some important respects, from any thing that has extensively prevailed in the church, at any former period; and remarkably corresponds, in its leading characteristics, with the *literary* taste of the day, to which

the reader's attention has already been invited. The increasing demand of the great christian public is for *excitement*—for something that will produce strong feeling, and gratify an over-craving curiosity. Thinking—looking into the principles and relations of things, is nearly out of the question. They have no time for theological investigations, and very little, it is to be feared, for reading the Bible. Like the 'Athenians and strangers which were there,' how many would apparently be glad, to 'spend their time in nothing else, but either to tell, or hear *something newer*.' Hence the religious dissipation of large towns—the eagerness of inquiry after new preachers, and the running from one place of worship to another, for the mere gratification of a vain curiosity. Hence the growing aversion to every thing didactic and argumentative in the pulpit, and the increasing demand for what are called *popular* discourses, so that unless the preacher makes some strong appeal to the sympathies and passions of his hearers; unless he takes them often out into the grave-yard; or carries them to the abode of recent widowhood and supperless orphanage; or transports them to Juggernaut or the Ganges; he is dry and heartless, or plodding and metaphysical and of course, scarcely to be tolerated. To sit as our fathers of the last century used to do, sabbath after sabbath, under sound doctrinal discussion, and to see the hour glass turned, before the improvement of the sermon, who could now endure?

Time was, when the church thought herself deeply indebted to those devoted men of God, who grew pale and and gray in their studies. When plain unlettered christians were familiar with quartos and octavos; and when Owen, and Baxter, and Leighton, and Howe, and Watts, and Bates, and Hall, and Edwards, stood upon conspicu-

ous shelves in the book-store, or lay still nearer at hand upon the counter. But where are these burning and shining lights, these venerable fathers now? Who, *out* of the tribe of Levi, and I had almost said *in* it, has time or inclination to do them reverence? What are the most popular religious publications now on sale? A little attention to catalogues, advertisements, and subscription papers, will furnish a fair answer to this question. How strange would it be to find a serious friend or neighbor, late at night, pouring over a treatise on the Attributes, or the Law of God, or the freedom of the Will, or the work of the Spirit, or human depravity, or the great doctrine of Atonement, or indwelling sin. Who now thinks of purchasing anything religious, but tracts, memoirs, diaries, missionary monthlies, and weekly news-papers? Individuals there may be in most of our churches, who *possess*, and what is more, who *read* some of the ablest theological works of the authors I have already mentioned: but I am speaking of the *prevailing* taste of the age. Something that is new and moving—something that may be read without much thought, is what the great body of christian readers now call for, and what they are determined to have.

That this demand arises from some of the best and most philanthropic feelings of the heart, and that the cheap and universal diffusion of religious intelligence, has a tendency to increase benevolent exertion, in behalf of perishing nations, does not admit of a rational doubt. The prosperity of the missionary causes is inseparably connected, with the interest which missionary news is calculated to excite; and the religious publications of the day, have contributed essentially to rouse the dormant energies of the church, and have done much to excite a

spirit of inquiry, of liberality and of prayer, among thousands who might otherwise have still 'slumbered on.' In these things 'I do rejoice, yea, and I will rejoice.' And who, let me ask, that cares for the 'dark places of the earth,' who that has any bowels and mercies for unnumbered millions of immortal beings hastening to the judgment without the knowledge of a Saviour, would be willing to see those greater and lesser lights extinguished, which make the darkness visible? Who that ever prayed 'Thy kingdom come,' would be willing to remain ignorant of the labors, the perils, the discouragements, and the successes of those devoted servants of Christ, who at every hazard, are at so many different points penetrating the empire of pagan darkness, proclaiming 'liberty to the captives, and the opening of the prison doors to them that are bound?' What Christian would, if it were in his power, shut out the Macedonian cry from a single christian habitation, or close up those channels which have been recently opened for the conveyance of religious intelligence, through every part of the land? Rather let new channels still be opened. There is even now, in some places, a great want of information respecting the 'signs of the times,' and the miseries of men. Thousands more of the Missionary Herald, and other kindred publications, ought to be circulated and read in this country.

But if there is still a deficiency upon the whole, I am persuaded that in some sections of the American church, both the demand and the supply have become excessive: so that while christian zeal and benevolence are gaining ground, christian knowledge is declining. It is the character of our countrymen, especially in this northern section, to overdo, even where things in themselves are

highly useful and praise-worthy. Thus, we have too many banks; too many counties and towns; too many parishes; and within some given limits, too many missionary magazines and religious newspapers. They interfere with each other. They come too often. Many of the accounts which are published are too diffuse; and to fill out the sheet and save the trouble of selecting and condensing, many things are inserted which ought not to appear, at least in their original forms. It often happens, too, that the same intelligence must be purchased over and over again in the same periodical publication. First, we have it in a joint communication from the missionaries to some officer of the board—then, with some additions, in their journal—then, in various private letters to their friends; and lastly, it may be, in extracts of letters from gentlemen who have visited the station. Thus after marching and counter-marching over the same field till we are quite exhausted, we hardly know where we are, but find that we have made but very little progress.

It is not my design here to blame the missionaries. I honor them as the devoted servants of Jesus. It is right that they should send home letters and journals; and that in their correspondence with the societies which sent them forth, they should descend to particulars on all the topics immediately connected with their labors, prospects and responsibilities.

The great thing now is, not to suppress missionary information; but to guard against its exclusive and enervating tendency. Let the whole ground be occupied by it, but so as to leave room for our standard works in divinity, and for the circulation and encouragement of well conducted theological Magazines. Let the whole christian land be refreshed, but not inundated, by the streams

which should gladden every town and make it permanently fruitful.

An exclusive or prevailing taste for religious news, wherever it may be found, will be followed by some of the lamentable effects which result from the reading of novels and romances. The mind will in both cases be gradually unfitted for deep and patient investigation. All that lies a little below the surface, will be passed over; and simply because it requires labor. In both cases the unceasing demand for something *newer*, will increase the appetite and dissipate more and more some of the best and noblest energies of the mind. Surely, effects like these are to be seriously deprecated; and in concluding this paper, I would earnestly invite all the enlightened friends of literature and religion to consider, how far the remarks which have been made are entitled to their particular attention, and how far their example and influence may help to counteract every threatening tendency on the one hand, and to encourage all that is safe and good on the other.

POETRY.

We cannot yet bring our hearts to sympathise with those literary seers of the age, who have begun to chant the funeral dirge of poetry—and the reason is, we think these obsequies quite premature. That poetry should always retain the gushing and sparkling joyousness of early youth, it were indeed unreasonable to expect. That some of her vernal charms have actually faded; that the loveliest freshness of her 'May day' is over; that her fancy is less rich, and her imagination less creative and daring than in the 'olden time,' we are not disposed to deny. Nor do we think it upon the whole strange, that certain classes of her intimates and admirers, should be startled at those hectical flashes, which have recently been more frequent and threatening than usual.

But still we can perceive no serious cause of alarm. For, debilitating, and even poisonous as a great deal of the aliment of poetry is and has been, we feel an assurance that she will survive its deleterious effects. We are persuaded her brightest and best days are still in prospect. Her loftiest darings are reserved for better ages. Her sweetest melody will gladden a distant futurity. She will yet feel a holier inspiration than has glowed in her breast, since the days of the Prophets: and thus, while she sits here upon the footstool, sweeping the strings of her lyre, she will be wrapt in the visions of brighter worlds.

What though she may have already culled the choicest flowers and inhaled the sweetest fragrancies of her earthly paradise—and wrought some of her richest materials into the pillars and ornaments of her temple? What though the sciences should encroach more and more upon the empire of song, as the great agents of nature, are subjected, with increasing skill and success, to experiment and demonstration? What though the discoveries of the learned, in earth, air and water, should even expel the muses from some of their favorite habitations, and render much of the old machinery of poetry useless? What though, in the triumphs of intellect, in the mighty march of discovery and experimental philosophy, all the tutelary divinities of woods and waters, of mountain and ocean caves, should be expelled from their ancient dwelling places? What though Parnassus itself should be *cleared up* to the very top, and the sun should drink all the springs of Helicon dry, and the whole Nine should spread their pinions at once? Would poetry, too, take her flight from all the abodes of mortals, and leave the world forever? Is a heathen dress the only one which she will ever consent to wear? On this supposition, had there been no fall of man, there would have been no good poetry. Are her partialities for a pagan mythology so inveterate, that she will refuse to employ any other machinery? Are the materials which nature has hitherto so generously proffered to the cultivators of poetry exhausted, or will they ever be exhausted? Not so long as the sun shines in his glorious tabernacle—nor while the 'moon still walks in brightness' and the spring returns with its songs and beauties and fragrance, and the 'hills are clothed with flocks, and the vallies also are covered over with corn.'

We cannot indeed deny, that, in some of the walks of poetry, there may be a growing dearth of imagery; and if this is the fact, we rejoice in it: for like certain streets and lanes in great cities, they are walks which ought never to have been frequented. The very air cannot visit them without being polluted. Every foot of ground lies under a double curse. 'For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons and the cruel venom of asps.' In those unhallowed walks, every germ and blossom is mildewed, every rose is cankered, every joy is reprobated.

And yet, poets of uncommon genius and great distinction, in various nations and ages, have not thought it beneath them to let their imaginations revel in these haunts of pollution—to pluck every blighted flower they could find—to varnish over the haggard ugliness of vice—to consecrate, by the mellifluous witchery of their verse, motives and passions and doings which should be regarded with unmingled abhorrence; and in short, to throw their richest drapery around the most seductive forms of sensuality. Thus have many, whose talents and opportunities might have placed them in the first rank of public benefactors, sold themselves as caterers to the most unhallowed and debasing propensities of a depraved heart. We regret to say, that the Prince of English Dramatists cannot be exempted from this heavy charge. His works in their original form are very unfit for the eye and the ear of youthful modesty; and what is exceedingly to be lamented is, that the most objectionable passages in his plays, are so thoroughly wrought into the fabric of his verse, as to make it nearly, or quite impossible, to sepa-

rate the precious from the vile, without violating all the unities of action and design. The very name of Moore is identified with the 'harlotry of his muse;' and the Noble Bard, who is perhaps placed by the general voice of critics and readers above all his contemporaries, will have more than almost any other poet to answer for, on the score of impurity, as well as impiety. With these and other mournful examples of perverted genius before our eyes, how can we, as friends of purity and public happiness, help rejoicing, if we find reason to believe, that the materials of song are becoming scarce in the particular department of which we have been speaking?

It must be obvious to all who are versed in the poetry of our own language, to say nothing of the German, the French, or the Italian, that other contiguous walks, which are connected with the foregoing by many a secret passage, have been trodden so hard and explored so diligently by a thousand adventurers, that there is scarce any thing left in the shape of leaf, or bud, or flower, to reward the toil of the future poet. Under the name of love, and by the most unwarrantable perversions of its import, every thing that has a tendency to inflame the passions and move the heart, has been brought forward and presented in every light, and served up in every shape that the most prolific ingenuity could devise. There is not an auburn, or a raven lock, but has been curled and clipped, and wrought into rings and tokens and breast-pins, times without number. Nothing new can hereafter be said about arching brows, or dark eye lashes, or rows of purest ivory, or the smiling ruby that now covers and now reveals them. Nothing but what every body knows by heart, can be invented about dimples and alabaster and drifted snow and etherial forms and lily white hands.

Nothing new can the most ingenious poet pretend to offer about rich heiresses and cruel stepmothers, and castle imprisonments, or about mysterious elopements and unavailing pursuit. Never can beauty smile more bewitchingly, or shed tears more pearly, or sigh more languishingly, or frown more indignantly, or expire more tragically, than it has done a thousand times over, in sonnets and ditties and elegies. These, then, and other kindred and parallel walks of poetry, in which every thing good and bad has been already worked up and wrought into every conceivable shape, may in time to come be less frequented than they are at present.

But is there no room left for the successful cultivation of the noble art of poetry? Certainly there is. What has been felicitously called the poetry of human life is literally inexhaustible. The associations which give shape, and coloring, and life to poetical conceptions are endless. It is impossible to assign any limits to the powers of true genius in selecting, arranging, combining, and painting the materials which nature furnishes. If a hundred Cowpers, or Thomsons, could sit down together upon the top of a mountain, under the same bright vernal canopy, with the far-spreading beauties and promises of the year at their feet, each would see the charming landscape with his own eyes, and spread over it the coloring of his own peculiar feelings and genius. If a hundred Shakspeares were to describe the dark workings of human ambition, jealousy, and revenge; and lay open all the deep and terrible energies of our fallen nature, or its soft and winning emotions, there would be something original in each description. While every one would be true to nature, no two would be alike. Thus also, were a thousand Homers and Miltons to arise at once, and soar to-

gether upon the wings of the Epic Muse, each would astonish us with a diction, with trains of thought, and with imagery peculiar to himself. Such is the mighty power, and so inexhaustible are the resources of poetical genius. It is her prerogative to give a freshness and originality to every thing that she touches. While, therefore, the seasons continue to revolve, and the lakes and mountains remain—or the dew glistens in the eye of the morning;—while there is an emerald isle or golden fleece in the blue depths of ether—while there is animal life to be happy in the fields, or a note of music in the woods, or a glorious sunset, or a starry evening—while the mind of man, that sublime ruin, that world of wonders, remains to be studied, and its operations to be described, poetry can never languish for want of materials or machinery, suited to its purposes. Looking at nature, with the same eye which by far the greater number of poets have hitherto employed, there is enough to delight and instruct mankind, for ages yet to come.

But there is another view of the subject before us, which warrants still more pleasing anticipations. Hitherto the lyre has been chiefly in the hands of 'strangers to the covenants of promise.' But few of the gifted children of song, have been experimental and warm-hearted christians. 'Having their understandings darkened,' the great majority of them have not discovered those beauties and glories, which shine so brightly in the wisdom and benevolence of a Father, and in the condescension and love of a Redeemer. Very little, indeed, of our most admired poetry, is at all imbued with the spirit of the Gospel. But the time is coming, when the most distinguished professors of the art, will sit down with pleasure at the feet of David and Isaiah—when the very soul of

poetry will be love to God and good will to men—when the highest and most exquisite conceptions of true genius, will be consecrated to the cause of 'pure and undefiled religion;' and when, sitting down to commune with nature, whether in the sunny day or the solemn twilight, she will find

> 'Tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing.'

In this view, it is scarcely an objection, that the field of poetry has been so often explored by the favorites of the Nine. They have left more that is truly valuable, than they have taken away. There are many sacred enclosures which but few have entered at all; and how does piety enrich and elevate and sanctify the imagination and the heart! It is the vital principle of the fairest forms in the regions of poetry. It identifies the brightest and loveliest creations of the poet, with the warmest emotions of the christian.

O how does the soul kindle, how does the heart exult as we proceed, and the rising light of the latter day shines brighter and brighter upon our path! What changes will be wrought in the character and condition of mankind, as the millennium advances and rolls blissfully away. Upon how many new and delightful eminences will the poets of distant generations be placed—what glorious manifestations of the divine character will be unfolded to their view—how many themes as yet unsung will call forth the noblest powers of their minds, and consecrate them by the most pious effusions of the heart! Surely the millennium must be the golden age of poetry.